Gothic Online

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Todd B. Krause and Jonathan Slocum

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Series Introduction

Todd B. Krause and Jonathan Slocum

Gothic is the language of the earliest literary documents of the Germanic peoples as a whole. The only linguistic remnants of Germanic peoples which antedate Gothic remains are some of the Runic inscriptions, with which the Gothic language shares not a few characteristics because of its general linguistic conservatism. The language itself belongs to what is termed the **East Germanic** branch of languages, and is in fact the sole documented survivor of the branch. Other languages presumed to have belonged to this group, such as Vandalic, have left no written records. The primary source of linguistic data for the Gothic language is what remains of a translation of the Bible made sometime in the 4th century AD. Aside from a few other remains, however, this period furnishes the *only* remains of the Gothic language. Gothic may have survived near the Black Sea, though in altered form, until at least the 16th century as a nonliterary language now termed **Crimean Gothic**.

1. Location of the Goths

Precise location of the Gothic homeland is difficult for two principal reasons:

1. the Goths left no clear written or archaeological records which may be used to pinpoint their location;
2. they seem not to have remained in one region for any lengthy period of time, being driven to migration by stimuli both internal and external.

From later sources, the general consensus is that the earliest known location of the Goths was somewhere in the reaches of northern or northeastern Europe. This may have included parts of Scandinavia, as well as the northern reaches of modern Poland. The Goths appear to have subsequently migrated to the regions bordering the Black Sea to the north, and to the east of the Danube river, which formed the border of the Roman empire.

From this region, the Goths ventured out in the mid-3rd century AD on a series of raids which marked the beginning of a centuries' long struggle between the Gothic peoples and the Roman empire. The Goths crossed the Danube into Roman territory in 376 AD.

At no point in their mention in the history books do the Goths seem to have been a completely unified people. In the period of their earliest raids, they seem to have been broken into several factions. By the time they became an overarching threat to the empire, they seem to have coalesced into two main groups, eventually termed the *Visigoths* and *Ostrogoths*.

Though the term Visigoth may have originated in an embellished rendering of an earlier appellation, Vesi, it soon came to connote 'west'; its counterpart Ostrogoth seems always to have connoted 'east', both terms agreeing with the relative locations of the tribes. The

latter tribe eventually fought alongside the Huns as they ravaged Europe. The former eventually pushed its way through Italy and seized Rome itself. Their subsequent migrations and settlements have left linguistic remnants in regional names throughout Europe.

2. Position of Gothic in the Germanic Family

2.1 Characteristic Features of Gothic

The Gothic language has several characteristics which distinguish it from other languages of the Germanic family. The most salient of these are discussed in the following two sections.

2.1.1 Phonological Characteristics

The Proto-Germanic vowel *e1, probably pronounced [ǣ], became Gothic ē, though other Germanic languages have ā or ō. Compare the following forms:

Gothic Sound Change	Gothic	Old High German	Old English	Old Norse	Meaning
***e1 > ē**	qēmun	kāmun	cwōmon	kvāmu	'they came'
	mēna	māno	mōna	māne	'moon'

Though Gothic follows Greek orthographic practice in using a doubled-g to write the sound of Modern English *ng* in *sing*, i.e. gg = [ŋg], there are some instances of a true double consonant gg [gg]. These are always found before -w- and are reflexes of a general sound development in Gothic called **Verschaerfung**, or **Sharpening**. According to this rule, Proto-Germanic *ww became Gothic ggw; a similar development changed Proto-Germanic *jj to Gothic ddj. This sharpening is a feature Gothic shares with Old Norse. Compare the examples in the following table:

Gothic Sound Change	Gothic	Old High German	Old English	Old Norse	Meaning
***ww > ggw**	triggws	triuwi	trīewe	tryggr	'true, faithful'
	glaggwus	glau	glēaw	gluggr	'accurate; wise'
***jj > ggj**	twaddjē	zwei(i)o	twēg(e)a	tveggja	'of two'
	-waddjus			veggr	'wall'

Gothic alone does not show the effects of **rhotacism** which other Germanic languages display. Through this change, Proto-Germanic *z became r in most of the Germanic daughter languages (this *z sometimes appears as s in Gothic). The terminology derives from the Greek name for the equivalent of the letter r, i.e. *rho*. Consider the following

examples:

Gothic Sound Change	Gothic	Old High German	Old English	Old Norse	Meaning
***z > z**	láisjan	lēren	læran		'teach'
	huzd	hort	hord	hodd	'hoard'
	wēsun	wārun	wæron	váru	'they were'

Gothic displays the change of initial Proto-Germanic *fl- to þl-, which does not occur in other Germanic languages. But this seems only to have occured in the environment of -h, -hs, or *-kw. Consider the table below:

Gothic Sound Change	Gothic	Old High German	Old English	Old Norse	Meaning
***fl- > þl-**	þliuhan	fliohan	flēon	flýja	'flee'
	*þlahsjan		flīeman	flæma	'frighten, drive, chase'
***fl- > fl-**	flōdus	flōt	flōd	flōð	'flood'
	flōkan	fluohhōn	flōcan	flōkinn (ptcple.)	'bewail, strike, curse, distress'

Gothic did not undergo the i-umlaut and u-umlaut found in several other Germanic languages. Through this change, an i or j contained in one syllable would serve to front the vowel of the immediately preceding syllable, leaving its roundness unaffected; analogously an u or w in a given syllable would serve to round the vowel in the immediately preceding syllable, leaving frontness or backness unaffected. Consider the following examples:

PGmc	Gothic	Old High German	Old English	Old Norse	Meaning
***gastiz**	gasts	gast	giest	gestr	'stranger, guest'
***nasjan**	nasjan	nerren	nerian		'save'

***handus**	handus	hant	hond	hǫnd	'hand'

2.1.2 Morphological Characteristics

Gothic has retained the original nominative singular masculine ending of a-stem nouns, PGmc *-az, more or less intact as final -s:

PGmc	Gothic	Old High German	Old English	Old Norse	Meaning
***dagaz**	dags	tac	dæg	dagr	'day'
***gastiz**	gasts	gast	giest	gestr	'stranger, guest'

Gothic likewise retains the Proto-Indo-European accusative plural ending *-ns, which elsewhere in Germanic loses the nasal, and sometimes the sibilant as well:

PGmc	Gothic	Old High German	Old English	Old Norse	Meaning
***dagans**	dagans	taga	dagas	daga	'days' (acc. pl.)

Gothic is unique among the Germanic languages in retaining a functioning morphological passive. Compare Gothic baírada 'is borne' to Greek phéretai and Sanskrit bhárate. This passive conjugation is only found in the present tense. The only remnants of such forms in other Germanic languages are possibly Runic haite, Old Norse heiti, Old English hātte 'I am called'.

Gothic is also unique in preserving a full class of reduplicating verbs, the seventh class of strong verbs. Strong verbs across the Germanic languages generally use vocalic alternation to signal a change in tense, but Gothic possesses in addition a fairly large number of verbs that reduplicate the root syllable to mark the past tense. Thus the 3rd person singular preterite indicative of háitan 'call (by name)' is haíháit. Compare Greek dé-dōka and Latin de-dī 'I have given'. Remnants of such a system survive in other Germanic languages, but the instances are few and far between: Old English hēt '(he) called' < he-ht, reduplicated preterite of hātan 'name'. Generally such verbs have shifted to a different strong verb class in the other Germanic languages, e.g. Old High German 3rd singular preterite hiaz from eizan 'be called'.

Gothic displays the ending -t in the second person singular preterite indicative of strong verbs. This feature is also found in Old Norse, but generally lost elsewhere in Germanic. In preterite-present verbs, however, the form survives across the Germanic languages. Compare the following examples of cognate strong verbs and cognate preterite-present verbs:

Verb Type	Gothic	Old High German	Old English	Old Norse	Meaning

Strong	namt	nāmi	nōme	namt	'thou didst take'
Preterite-Pres.	þarft	darft	þearft	þarft	'thou needest'

Gothic is the only language of the Germanic family to employ a polysyllabic dental suffix in forming the preterite of weak verbs. For example, where Old English has nere*d*on 'we saved', Gothic has nasi*dēd*um 'we saved'. While there is a single dental in the Old English suffix, Gothic shows the sequence -dēd- in plural forms.

2.2 Gothic and the Germanic Family Tree

The Germanic family tree is traditionally divided into three branches: North, West, and East Germanic. Of North Germanic, Old Norse is the primary exemplar; of West Germanic, Old English and Old High German are exemplars; of East Germanic, Gothic is the sole remnant. The three branches are not, however, as distinct as the terminology might first suggest. Gothic shares separate features with various languages in each of the other two branches.

Gothic shows several features in common with North Germanic (some of which have been discussed above), including the following:

3. sharpening of *ww and *jj;
4. the sound change *ngw > ng;
5. a number of verbs of the -nan class;
6. a 2nd person singular preterite ending -t;
7. the lack of short forms, i.e. non-infixed forms, for 'stand' and 'go';
8. the lack of a gerund.

Gothic and Old Norse also share a feminine participle formation in -īn, rather than the -jō formation found in West Germanic. For these reasons, and others, some scholars have argued that Gothic and Old Norse early formed a single branch of Germanic, which subsequently divided. This has the added benefit of geographical support. In particular, ancient sources describing the earliest locations of the Goths place them in the vicinity of Scandinavia. Such a location at an early date would surely have led to a period of common development.

There are, however, counterarguments to the close association of Gothic and North Germanic. Among these counterarguments is the fact that sharpening is the only clear common *innovation* within Gothic and Old Norse. All of the other commonalities can potentially be explained as facets of Proto-Germanic which all the Germanic languages would have shared, but which subsequently only Gothic and Old Norse retained. All other Germanic languages simply lost those features. What is more, the form of sharpening in the two languages differs: NGmc *jj > Gothic ddj, but Old Norse ggj. And it is not altogether clear that North Germanic had no short forms for the verbs 'stand' and 'go'. The earliest texts of Old Swedish do in fact show short forms stā 'stand' and gā 'go'.

To add to the mystery of how East Germanic is related to the other branches of the family, there is the fact that Gothic shares some common features with Old High German, in the West Germanic branch, to the *exclusion* of Old Norse. These include:

9. third person pronoun, masculine nominative singular stem in i-, rather than h-: Gothic is and Old High German er as against Old Norse hinn, Old English hē, Old Saxon hē;
10. third person singular present indicative form of 'to be' with final -t: Gothic ist and Old High German ist as against Old Norse er, Old English is, Old Saxon is, ist.

Such features suggest the possibility of close interaction between Goths and Germans of the southeastern regions. If these features can be dated to an early period, as some scholars argue, then this casts some doubts on a protracted period of common development between Gothic and Old Norse, and even on the grouping of the West Germanic dialects itself.

3. The Gothic Corpus

The corpus of the Gothic language consists chiefly of large portions of a translation of the New Testament Gospels and Epistles; the only surviving remnants of the Old Testament are chapters 5-7 of Nehemiah. This translation is generally ascribed to the bishop Wulfila in the middle of the 4th century AD, though there is no direct evidence that the translation that survives is actually in his words; the major manuscripts themselves all date from the late 5th to middle 6th century. What remain are references to the fact that Wulfila did in fact translate the Bible in its entirety, save for the Book of Kings. There are, however, no other references to a biblical translator among the Goths, so that the association of the surviving text with Wulfila is not likely to be far off the mark.

The Gothic biblical translation is apparently based on the Antiochene-Byzantine recension of Lucian the Martyr (c. 312), which was a Greek text dominant in the diocese of Constantinople. This exact version of the biblical writings does not survive, though some scholars have attempted to delimit the places in which it differs from the Greek manuscripts on which the modern received text is based. There are also apparent traces of influence from Latin translations of the Bible from the pre-Vulgate era.

Of the codices that contain the Gothic translation of the Bible, the **Codex Argenteus**, or *Silver Codex*, is by far the most impressive. The name comes from the binding, which is made of silver. Within this are contained 187 leaves out of a presumed original 336. The pages are purple parchment, though now a faded red, with letters of silver and gold. The beginnings of gospels, the first lines of sections and the Lord's Prayer, and the gospel symbols at the bottom of the pages are all in gold letters; the rest is written in silver. The codex was discovered in the abbey at Werden in the 16th century. It was subsequently taken to Prague; when the city fell to the Swedes in 1648, the codex was taken to Stockholm. After being transferred to Holland and then purchased again by the Swedish chancellor de la Gardie, it now resides in the library of the University of Uppsala. Another leaf was discovered in 1970 in the cathedral of Speyer on the Rhine.

The **Codex Gissensis** was found in Egypt in 1907. This consisted of four pages containing verses from Luke 23-24 in Latin and Gothic. It was subsequently ruined by water damage.

The **Codex Carolinus** is a palimpsest consisting of 4 leaves and containing verses from the Epistle to the Romans in both Latin and Gothic. It was found in the abbey of Weissenburg, though it originally belonged to the monastery at Bobbio in Liguria. It now resides in the Wolfenbuettel library.

The **Codices Ambrosiani** are likewise palimpsests. There are five of these codices, labelled A-E. Codex A contains 102 leaves, of which 6 are blank and another illegible. This contains various segments of the Epistles, as well as one page of a calendar. Codex B contains 78 leaves, which have the complete text of II Corinthians as well as parts of other Epistles. Codex C has two leaves, containing Matthew 25-27. Codex D contains 3 leaves, showing part of the book of Nehemiah.

The last of the *Codices Ambrosiani*, Codex E, contains eight leaves. In these survive a document, given the title *Skeireins aíwaggēljons þaírh Iōhannēn* 'Explanation of the Gospel according to John' by the editor Massmann in 1834, generally referred to simply as the **Skeireins**. The author of this commentary is not known; though possibly written by Wulfila, there is no evidence of this.

In addition there are very sparse remnants of other documents: a fragment of a calendar of martyrs, marginal notes in a Veronese manuscript, a Latin title deed from Ravenna written c. 551, and another Latin deed from Arezzo which has subsequently been lost. There are also examples of the letters of the Gothic alphabet written with their associated names. In addition, there are transcriptions of numerals in a Salzburg-Vienna manuscript of the 9th-10th centuries. A few phrases remain elsewhere in an almost phonetic Latin transcription.

One letter by the diplomat Ogier Ghislain de Busbecq is believed to contain the most recent traces of the Gothic language. It describes his encounter, sometime between 1555 and 1562, with two envoys from the Crimea who spoke a language presumed to be Gothic, or a closely related language. This letter was subsequently printed in Paris in 1589. The identification is not however air-tight, as the letter has only about 100 Gothic words, most of them grammatically isolated, and suffers from many problems of orthography and transmission.

Gothic Lessons

Lessons:

11. Luke 2:1-14
12. Luke 2:41-52
13. John 6:1-14
14. Luke 4:1-13
15. Matt 6:1-15
16. Mark 4:1-12
17. Mark 9:2-13
18. Skeireins IVc16-IVd23
19. Mark 16:1-12

20. 1 Corinthians 13:1-12

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Lesson 1

Todd B. Krause and Jonathan Slocum

Literary Origins of the Goths

The earliest literary references to the Goths are found in the works of Pliny, Strabo, and Tacitus. In his *Natural History*, **Pliny the Elder** mentions a certain **Pytheas of Messalia**, a Greek historian who records his observations on a journey through the 'parts near Ocean', sometime around the time of Alexander the Great. Pliny states that Pytheas believed a tribe called *Gutones* inhabited regions of Germania. Pliny's statement of Pytheas' findings concerning the Goths, however, presents scholars with two difficulties: (1) that the statement in question actually contains *Gu**i**ones*, which must be emended to *Gu**t**ones* to bring it in line with other presumed references to the Goths in Pliny; (2) the reference to Germania is clearly Pliny's own, since no such province was in existence in the time of Pytheas. Hence we cannot be sure what Pytheas himself said about their location. Pliny later mentions the *Gu**t**ones* as one of five tribes of the *Germani*.

Strabo, in his *Geography*, mentions the *Gutones* in a discussion of the Hercynian Forest. Once again, however, such an association rests on textual emendment: the manuscript reads ***B**outones*, which scholars emend to ***G**outones*. The location is not specified, which is not unexpected, since few authors could claim to know anything certain about regions beyond the Danube in this period.

Tacitus, in his work the *Germania*, written sometime around 98 AD, says in chapter 43: "beyond the Lugii, the *Gotones* are ruled by kings..., and next, close to the Ocean, the Rugii" and others. According to his account, the Suebi are in northern Europe, the Lugii beyond them, and the Gotones beyond them; but the latter must not quite be on the Baltic coast, since the Rugii and others are closer to the Baltic than the Gotones. Tacitus also mentions in his later work the *Annales*, chapters 2.62-63, that a certain Catualda was a noble among the *Gotones*.

In his *Geography*, **Ptolemy** locates the *Guthones* near the Vistula river. He elsewhere lists the *Goutai* as one of the seven tribes inhabiting *Skandiai*, presumably Sweden. It is not clear if both of these terms refer to the same tribe. If so, these are perhaps reflexes of strong and weak forms of the name. If not, one is not sure which ones are 'the' Goths. Some link the *Goutai* to the Geats of *Beowulf*, whose history thereafter is know from other medieval sources. But it is not clear that these are the Goths of Scandinavia.

The late 4th century, non-Christian author **Ammianus Marcellinus** is an important source for our understanding of the early movements of the Gothic tribes and their interaction with imperial forces. But he mentions nothing of Gothic origins, even though he mentions origins of others, such as the Alans, who descended from the Massagetae, and the Persians from the Scythians. Ammianus focuses on the movements of individual Gothic groups, most importantly the *Tervingi* and the *Greuthungi*.

Bishop Ambrose of Milan, in composing his work *De Fide* sometime around 380 AD

for the emperor Gratian, links the *Gothi* with the Biblical Gog, ruler of the land Magog, which is perhaps set to the north, and maybe connected with islands. Ambrose seems to have taken the occasion to place Gratian's struggle with the Goths in a more divine setting, since in Revelations 20.7-10, Gog is destined to compass 'the camp of the saints'. The genealogist Josephus, earlier writing the *Antiquitates* in 93-94 AD, links Magogites with Scythians; Josephus is directly quoted by the later Gothic historian Jordanes.

Jerome, writing sometime c. 390, challenges the identification of the Goths with Gog and his people. He identifies *Getae* and *Gothi*. **Orosius**, writing the *Historia adversum paganos* in 417 AD and seeking to play down the prophetic overtones of a link between Goths and Gog, follows Jerome's association. The association was a simple one, since the *Getae* had lived along the lower Danube, and this was the origin of the *Gothi* in their attack on Rome. **Augustine**, however, writing *De civitate Dei* between 413 and 427 AD, denies the equation of Goths and Scythians, as well as that of Goths and Getae.

One of our most important sources of Gothic history is **Jordanes**, who wrote the *Origins and Acts of the Goths* or *Getica* in 550 AD in Constantinople. Though he wrote in Latin, Jordanes is unique among our sources because he is the only one who is himself a Goth. He states in his work that he relies on Gothic oral tradition, but nevertheless claims some personal acquaintance with the material he treats. He also mentions that he closely follows the written work of another historian, the *Gothic History* written by **Cassiodorus**, a Roman Senator in the 520s in the court of Theodoric the Great, the Ostrogothic king of Italy. He thrice mentions another historian, **Ablabius**, who perhaps wrote in the court of a Visigothic king.

The *Getica* gives an account of Gothic history from its inception, i.e. from the origin of the Gothic people to the time of writing, providing several concepts central to modern attempts to reconstruct Gothic history:

·1 a. the Goths were originally in Scandinavia (more specifically, an island in or near Scandinavia), subsequently crossed the Baltic, migrated through Poland, and settled near the Black Sea;

·2 b. by the time of the 3rd century, the Goths were divided into two groups: Visigoths and Ostrogoths;

·3 c. the two groups of Goths were each led by royal families, the Balthi and the Amals.

Under the assumption that there are no new peoples, just the same peoples with new names and new locations (a typical motif of ancient history writing), Cassiodorus, and hence Jordanes, were able to equate the Goths with Scythians, Amazons, Getes, and Dacians: the Gothic kingdom was founded before Rome, and the Goths fought in the Trojan war. Under Berig the Goths crossed the Baltic in 1490 BC, and under Filimer they moved to the Black Sea only five generations later, i.e before any of the earliest mentions of the Goths.

As modern scholarship sifts through the ancient sources it becomes clear that, by the time of the fourth century, some twelve or thirteen groups of Goths are known from the records. Five coalesce in the fifth century to form the well-known Visigoths and Ostrogoths, while the others remain distinct (after *Heather, 1996*):

Visigoths:	1	the greater part of the Tervingi
	2	the Greuthungi under Ermenaric
	3	Goths led by Radagaisus
Ostrogoths:	4	Amal-led Goths
	5	Goths under Theodoric Strabo
Others:	6	the remaining Tervingi, perhaps the same as those led by Arimer
	7	Greuthungi led by Farnobius
	8	Greuthungi led by Odotheus
	9	Goths under Bigelis
	10	Goths under Dengizich
	11	Crimean Goths
	12	Goths near the Sea of Azov

Ammanianus mentions that the Tervingi, groups 1 and 6, formed one unit; the Greuthungi under Ermenaric were another important political group of the 4th century. If the other groups eventually came under the control of Ermenaric, this might fall in line with the history of Jordanes; but the latter's account of Ermenaric is believed by some scholars to be more an embellished version of Ammianus' history rather than a previously attested tradition, and so Ermenaric's conquests have been exaggerated by Jordanes to put the Gothic leader on par with the later Attila.

In 399 the Roman poet **Claudian** wrote (*In Eutropium*, 2.152-153):

Ostrogothis colitur mixtisque Gruthungis Phryx ager

The Phrygian plain is inhabited by Ostrogoths and mixed Greuthungi.

If not merely a rhetorical device, this would make a further distinction between Ostrogoths and Greuthungi, both separate from the Tervingi, and thus adding to the number of Gothic tribes known in the 4th century.

Reading and Textual Analysis

The following passage is the nativity scene found in Luke 2:1-14. The Gothic text has somewhat redundant material in Luke 2.2: at [wisandin kindina Swriais] raginondin

Saurim Kwreinaiau, leading scholars to believe that a marginal gloss has crept into the text during its transmission. This particular phrase shows the common construction *at + substantive + participle*, an absolute construction in Gothic similar to the genitive absolute in Greek, or the ablative absolute in Latin.

The text also contains other notable grammatical features. Luke 2.3 shows the occasional use in Gothic of *ei + subjunctive* for purpose clauses: iddjēdun allái, ei melidái wēseina. The demonstrative þō appears in Luke 2.6 to refer to Joseph and Mary; Gothic uses the neuter plural to refer to individuals of different genders. This however is not exclusive: compare ins in Luke 2.9. Luke 2.7 gives an example of the use of the genitive in negated clauses: ni was im rumis, literally 'there was not for them *of room*'.

In Luke 2.14 we find an instance of the Gothic translation remaining more faithful to the Greek than the English of the King James Version. Where the English is 'and on earth peace, good will toward men', with 'peace' and 'good will' in apposition, Gothic in fact preserves the Greek genitive in godis wiljins 'of good will', qualifying the phrase 'among men': 'among men of good will'. Compare the Vulgate in hominibus bonae voluntatis, which is elaborated in the Spanish en la tierra paz, a los hombres que aman el Senor 'on earth peace to those men who love the Lord.'

2:1 - Warþ þan in dagans jainans, urrann gagrefts fram kaisara Agustau, gameljan allana midjungard.

·4 warþ -- strong verb class 3; third person singular preterite of <waírþan> to become, to happen -- **it came to pass... (that)**

·5 þan -- conjunction; <þan> when, as (long as); then, at that time; but, and, however -- **and**

·6 in -- preposition; <in> into, towards; on account of; in, among, by -- **in**

·7 dagans -- strong noun, masculine; accusative plural of <dags> day -- **days**

·8 jainans -- demonstrative pronoun used as adjective; accusative plural masculine of <jáins> that -- **those**

·9 urrann -- strong verb class 3; third person singular preterite of <urrinnan> to rise, come from, go forth -- **there went out**

·10 gagrefts -- strong noun, feminine; nominative singular of <gagrēfts> decree -- **a decree**

·11 fram -- preposition; <fram> from, by, since, on account of -- **from**

·12 kaisara -- strong noun, masculine; dative singular of <káisar> Caesar -- **Caesar**

·13 Agustau -- strong proper noun, masculine; dative singular of <Agustus> Augustus -- **Augustus**

·14 gameljan -- weak verb class 1; infinitive of <gamēljan> to write, enroll -- **(that... should) be taxed**

·15 allana -- adjective; accusative singular masculine of <alls> all, every -- **all**

·16 midjungard -- strong noun, masculine; accusative singular of <midjungards> earth, world -- **the world**

2 - soh þan gilstrameleins frumista warþ at [wisandin kindina Swriais] raginondin Saurim Kwreinaiau.

·17 soh -- demonstrative used as adjective; nominative singular feminine of <sa, so, þata> this, that + enclitic conjunction; <-uh> but, and, now, therefore -- **this**

·18 þan -- conjunction; <þan> when, as (long as); then, at that time; but, and, however -- **and**

·19 gilstrameleins -- strong noun, feminine; nominative singular of <gilstramēleins> taxation, taxing -- **taxing**

·20 frumista -- intensive adjective; nominative singular feminine of superlative of <fruma> former, first -- **first**

·21 warþ -- strong verb class 3; third person singular preterite of <waírþan> to become, to happen -- **was... made**

·22 at -- preposition; <at> at, by, to, with, of -- **when**

·23 wisandin -- strong verb class 5; dative singular masculine of present participle of <wisan> to be -- **(was)** # wisandin kindina Swriais -- a marginal gloss that has crept into the text

·24 kindina -- strong noun, masculine; dative singular of <kindins> governor -- **(governor)**

·25 Swriais -- strong proper noun, feminine; genitive singular of <Swria> Syria -- **(of Syria)**

·26 raginondin -- weak verb class 2; dative singular masculine of present participle of <raginōn> to rule -- **was governor**

·27 Saurim -- strong proper noun, masculine; dative plural of <Saúr> Syrian -- **of Syria** # literally 'among the Syrians'

·28 Kwreinaiau -- strong proper noun, masculine; dative singular of <Kwreinaíus> Cyrenius -- **Cyrenius**

3 - jah iddjedun allai, ei melidai weseina, ƕarjizuh in seinai baurg.

·29 jah -- conjunction; <jah> and, also -- **and**

·30 iddjedun -- strong verb class 7; third person plural suppletive preterite of <gaggan> to come, go -- **went**

·31 allai -- adjective used as substantive; strong nominative plural masculine of <alls> all, every -- **all**

·32 ei -- conjunction; <ei> that, so that; whether; (relative particle) -- **to**

·33 melidai -- weak verb class 1; nominative plural masculine of preterite participle of <mēljan> to register, to enroll -- **taxed**

·34 weseina -- strong verb class 5; third person plural past subjunctive of <wisan> to be -- **be**

·35 ƕarjizuh -- indefinite pronoun; nominative singular masculine of <ƕarjizuh> each, every -- **every one**

·36 in -- preposition; <in> into, towards; on account of; in, among, by -- **into**

·37 seinai -- possessive adjective; dative singular feminine of <*seins> one's own -- **his own**

·38 baurg -- strong noun, feminine; dative singular of <baúrgs> city, town -- **city**

4 - Urrann þan jah Iosef us Galeilaia, us baurg Nazaraiþ, in Iudaian, in baurg Daweidis sei haitada Beþlahaim, duþe ei was us garda fadreinais Daweidis,

·39 urrann -- strong verb class 3; third person singular preterite of <urrinnan> to rise, come from, go forth -- **went up**

·40 þan -- conjunction; <þan> when, as (long as); then, at that time; but, and, however -- **and**

·41 jah -- conjunction; <jah> and, also -- **also**

·42 Iosef -- strong proper noun, masculine; nominative singular of <Iōsēf> Joseph -- **Joseph**

·43 us -- preposition; <us> out, out of, from -- **from**

·44 Galeilaia -- proper noun, feminine; dative singular of <Galeilaia> Galilee -- **Galilee**

·45 us -- preposition; <us> out, out of, from -- **out of**

·46 baurg -- strong noun, feminine; dative singular of <baúrgs> city, town -- **the city**

·47 Nazaraiþ -- indeclinable noun; <Nazaraíþ> Nazareth -- **of Nazareth**

·48 in -- preposition; <in> into, towards; on account of; in, among, by -- **into**

·49 Iudaian -- proper noun, feminine; accusative singular of <Iudaia> Judea -- **Judea**

·50 in -- preposition; <in> into, towards; on account of; in, among, by -- **unto**

·51 baurg -- strong noun, feminine; dative singular of <baúrgs> city, town -- **the city**

·52 Daweidis -- strong proper noun, masculine; genitive singular of <Daweid> David -- **of David**

·53 sei -- relative pronoun; nominative singular feminine <saei> who, he who, which -- **which**

·54 haitada -- strong verb class 7; third person singular present passive of <háitan> to call -- **is called**

·55 Beþlahaim -- indeclinable noun; <Bēþlahaím> Bethlehem -- **Bethlehem**

·56 duþe -- conjunction; <duþē> therefore, because, besides, on that account -- **because**

·57 ei -- conjunction; <ei> that, so that; whether; (relative particle) -- **...**

·58 was -- strong verb class 5; third person singular preterite of <wisan> to be -- **he was**

·59 us -- preposition; <us> out, out of, from -- **of**

·60 garda -- strong noun, masculine; dative singular of <gards> house, household --

the house

·61 fadreinais -- strong noun, feminine; genitive singular of <fadreins> family, lineage -- **(and) lineage** # literally 'of the lineage', the Gothic lacking the conjunction of the English translation

·62 Daweidis -- strong proper noun, masculine; genitive singular of <Daweid> David -- **of David**

5 - anameljan miþ Mariin sei in fragiftim was imma qeins, wisandein inkilþon.

·63 anameljan -- weak verb class 1; infinitive of <anamēljan> to enroll -- **to be taxed**

·64 miþ -- preposition; <miþ> with, among, together with, through, by, near -- **with**

·65 Mariin -- proper noun, feminine; dative singular of <Maria> Mary -- **Mary**

·66 sei -- relative pronoun; nominative singular feminine of <saei> who, he who, which -- **...** # sei in fragiftim was imma qeins, literally 'who was wife to him in espousal'

·67 in -- preposition; <in> into, towards; on account of; in, among, by -- **...**

·68 fragiftim -- strong noun, feminine; dative singular of <fragifts> a giving away, espousal -- **espoused**

·69 was -- strong verb class 5; third person singular preterite of <wisan> to be -- **...**

·70 imma -- personal pronoun; dative singular masculine of <is> he, she, it -- **his**

·71 qeins -- strong noun, feminine; nominative singular of <qeins> wife -- **wife**

·72 wisandein -- strong verb class 5; nominative singular feminine of present participle of <wisan> to be -- **being**

·73 inkilþon -- adjective; dative singular feminine of <inkilþō> with child -- **(great) with child**

6 - warþ þan, miþþanei þo wesun jainar, usfullnodedun dagos du bairan izai.

·74 warþ -- strong verb class 3; third person singular preterite of <waírþan> to become, to happen -- **so it was (that)**

·75 þan -- conjunction; <þan> when, as (long as); then, at that time; but, and, however -- **and**

·76 miþþanei -- conjunction; <miþþanei> while, during, when -- **while**

·77 þo -- demonstrative used as person pronoun; nominative plural neuter of <sa, so, þata> this, that -- **they** # neuter plural referring to individuals of different genders

·78 wesun -- strong verb class 5; third person plural preterite of <wisan> to be -- **were**

·79 jainar -- adverb; <jáinar> yonder, there -- **there**

·80 usfullnodedun -- weak verb class 4; <usfullnan> to be fulfilled -- **were accomplished**

·81 dagos -- strong noun, masculine; nominative plural of <dags> day -- **the days**

·82 du -- preposition; <du> to, towards; against; in -- **...**

·83 bairan -- strong verb class 4; infinitive of <baíran> to bear, to carry -- **should be**

delivered

·84 izai -- personal pronoun; dative singular feminine of <is> he, she, it -- **she**

7 - jah gabar sunu seinana þana frumabaur jah biwand ina jah galagida ina in uzetin, unte ni was im rumis in stada þamma.

·85 jah -- conjunction; <jah> and, also -- **and**

·86 gabar -- strong verb class 4; third person singular preterite of <gabaíran> to bring forth -- **she brought forth**

·87 sunu -- strong noun, masculine; accusative singular of <sunus> son -- **son**

·88 seinana -- possessive adjective; accusative singular masculine of <*seins> one's own -- **her**

·89 þana -- demonstrative used as article; accusative singular masculine of <sa, so, þata> this, that -- **...**

·90 frumabaur -- adjective; strong accusative singular masculine of <frumabaúr> first-born -- **first-born**

·91 jah -- conjunction; <jah> and, also -- **and**

·92 biwand -- strong verb class 3; third person singular preterite of <biwindan> to wrap -- **wrapped (in swaddling clothes)**

·93 ina -- personal pronoun; accusative singular masculine of <is> he, she, it -- **him**

·94 jah -- conjunction; <jah> and, also -- **and**

·95 galagida -- weak verb class 1; third person singular preterite of <galagjan> to lay, put -- **laid**

·96 ina -- personal pronoun; accusative singular masculine of <is> he, she, it -- **him**

·97 in -- preposition; <in> into, towards; on account of; in, among, by -- **in**

·98 uzetin -- weak noun, masculine; dative singular of <uzēta> manger -- **a manger**

·99 unte -- conjunction; <untē> for, because, since, until -- **because**

·100 ni -- adverb; <ni> not -- **no**

·101 was -- strong verb class 5; third person singular preterite of <wisan> to be -- **there was**

·102 im -- personal pronoun; dative plural masculine of <is> he, she, it -- **for them**

·103 rumis -- strong noun, masculine; genitive singular of <rūms> room -- **room** # literally 'of the room', the genitive because of the negation

·104 in -- preposition; <in> into, towards; on account of; in, among, by -- **in**

·105 stada -- strong noun, masculine; dative singular of <staþs> place; land -- **inn**

·106 þamma -- demonstrative used as article; dative singular masculine of <sa, so, þata> this, that -- **the**

8 - jah hairdjos wesun in þamma samin landa, þairhwakandans jah witandans wahtwom nahts ufaro hairdai seinai.

·107 jah -- conjunction; <jah> and, also -- **and**

·108 hairdjos -- strong noun, masculine; nominative plural of <haírdeis> herdsman -- **herdsmen**

·109 wesun -- strong verb class 5; third person plural preterite of <wisan> to be -- **there were**

·110 in -- preposition; <in> into, towards; on account of; in, among, by -- **in**

·111 þamma -- demonstrative used as article; dative singular neuter of <sa, so, þata> this, that -- **the**

·112 samin -- adjective; dative singular neuter of <sama> same -- **same**

·113 landa -- strong noun, neuter; dative singular of <land> land, country -- **country**

·114 þairhwakandans -- strong verb class 6; nominative plural masculine of present participle of <þaírhwakan> to stay awake -- **abiding in the field**

·115 jah -- conjunction; <jah> and, also -- **and**

·116 witandans -- weak verb class 3; nominative plural masculine of present participle of <witan> to keep watch, observe -- **keeping**

·117 wahtwom -- weak noun, feminine; accusative singular of <wahtwō> watch -- **watch**

·118 nahts -- weak noun, feminine; genitive singular of <nahts> night -- **by night**

·119 ufaro -- preposition; <ufarō> above, upon, over -- **over**

·120 hairdai -- strong noun, feminine; dative singular of <haírda> herd -- **flock**

·121 seinai -- possessive adjective; dative singular feminine of <*seins> one's own -- **their**

9 - iþ aggilus fraujins anaqam ins jah wulþus fraujins biskain ins, jah ohtedun agisa mikilamma.

·122 iþ -- conjunction; <iþ> but, however, if -- **and lo**

·123 aggilus -- strong noun, masculine; nominative singular of <aggilus> angel, messenger -- **the angel**

·124 fraujins -- weak noun, masculine; genitive singular of <fráuja> lord, master -- **of the Lord**

·125 anaqam -- strong verb class 4; third person singular preterite of <anaqiman> to approach -- **came upon**

·126 ins -- personal pronoun; accusative plural masculine of <is> he, she, it -- **them**

·127 jah -- conjunction; <jah> and, also -- **and**

·128 wulþus -- strong noun, masculine; nominative singular of <wulþus> splendor, glory -- **the glory**

·129 fraujins -- weak noun, masculine; genitive singular of <fráuja> lord, master -- **of the Lord**

·130 biskain -- strong verb class 1; third person singular preterite of <biskeinan> to shine around -- **shone round about**

·131 ins -- personal pronoun; accusative plural masculine of <is> he, she, it -- **them**

·132 jah -- conjunction; <jah> and, also -- **and**

·133 ohtedun -- preterite present verb; third person plural preterite of <*ōgan> to fear, to be afraid -- **they were afraid**

·134 agisa -- strong noun, neuter; dative singular of <agis> fear -- **...**

·135 mikilamma -- adjective; dative singular neuter of <mikils> great -- **sore**

10 - jah qaþ du im sa aggilus: ni ogeiþ, unte sai, spillo izwis faheid mikila, sei wairþiþ allai managein,

·136 jah -- conjunction; <jah> and, also -- **and**

·137 qaþ -- strong verb class 5; third person singular preterite of <qiþan> to say, speak -- **said**

·138 du -- preposition; <du> to, towards; against; in -- **unto**

·139 im -- personal pronoun; dative plural masculine of <is> he, she, it -- **them**

·140 sa -- demonstrative used as article; nominative singular masculine of <sa, so, þata> this, that -- **the**

·141 aggilus -- strong noun, masculine; nominative singular of <aggilus> angel, messenger -- **angel**

·142 ni -- adverb; <ni> not -- **not**

·143 ogeiþ -- preterite present verb; second person plural imperative of <*ōgan> to fear, to be afraid -- **fear**

·144 unte -- conjunction; <untē> for, because, since, until -- **for**

·145 sai -- interjection; <sái> lo, behold -- **behold**

·146 spillo -- weak verb class 2; first person singular of <spillōn> to tell, relate -- **I bring... (good tidings of)**

·147 izwis -- personal pronoun; dative plural of <þu> thou, you -- **you**

·148 faheid -- strong noun, feminine; accusative singular of <fahēds> joy -- **joy**

·149 mikila -- adjective; accusative singular feminine of <mikils> great -- **great**

·150 sei -- relative pronoun; nominative singular feminine of <saei> who, he who, which -- **which**

·151 wairþiþ -- strong verb class 3; third person singular of <waírþan> to become, to happen -- **shall be**

·152 allai -- adjective; dative singular feminine of <all> all, every -- **to all**

·153 managein -- weak noun, feminine; dative singular of <managei> crowd, multitude -- **people**

11 - þatei gabaurans ist izwis himma daga nasjands, saei ist Xristus frauja, in baurg Daweidis.

·154 þatei -- conjunction; <þatei> that, because, if -- **for**

·155 gabaurans -- strong verb class 4; nominative singular masculine of preterite participle of <gabaíran> to bring forth -- **born**

·156 ist -- strong verb class 5; athematic third person singular of <wisan> to be -- **is**

·157 izwis -- personal pronoun; dative plural of <þu> thou, you -- **unto you**

·158 himma -- demonstrative adjective; dative singular masculine of <*his> this -- **this**

·159 daga -- strong noun, masculine; dative singular of <dags> day -- **day**

·160 nasjands -- weak verb class 1; nominative singular masculine of present participle of <nasjan> to save -- **a Saviour**

·161 saei -- relative pronoun; nominative singular masculine of <saei> who, he who, which -- **which**

·162 ist -- strong verb class 5; athematic third person singular of <wisan> to be -- **is**

·163 Xristus -- strong proper noun, masculine; nominative singular of <Xristus> Christ -- **Christ**

·164 frauja -- weak noun, masculine; nominative singular of <fráuja> lord, master -- **the Lord**

·165 in -- preposition; <in> into, towards; on account of; in, among, by -- **in**

·166 baurg -- strong noun, feminine; dative singular of <baúrgs> city, town -- **the city**

·167 Daweidis -- strong proper noun, masculine; genitive singular of <Daweid> David -- **of David**

12 - jah þata izwis taikns: bigitid barn biwundan jah galagid in uzetin.

·168 jah -- conjunction; <jah> and, also -- **and**

·169 þata -- demonstrative used as pronoun; nominative singular neuter of <sa, so, þata> this, that -- **this**

·170 izwis -- personal pronoun; dative plural of <þu> thou, you -- **unto you**

·171 taikns -- strong noun, feminine; nominative singular of <táikns> sign, wonder -- **a sign**

·172 bigitid -- strong verb class 5; second person plural of <bigitan> to find, meet -- **ye shall find**

·173 barn -- strong noun, neuter; accusative singular of <barn> child -- **the babe**

·174 biwundan -- strong verb class 3; accusative singular neuter of preterite participle of <biwindan> to wrap -- **wrapped (in swaddling clothes)**

·175 jah -- conjunction; <jah> and, also -- **and**

·176 galagid -- weak verb class 1; accusative singular neuter of preterite participle of <galagjan> to lay, put -- **lying**

·177 in -- preposition; <in> into, towards; on account of; in, among, by -- **in**

·178 uzetin -- weak noun, masculine; dative singular of <uzēta> manger -- **a manger**

13 - jah anaks warþ miþ þamma aggilau managei harjis himinakundis hazjandane guþ jah qiþandane:

·179 jah -- conjunction; <jah> and, also -- **and**

·180 anaks -- adverb; <anaks> at once, suddenly -- **suddenly**

·181 warþ -- strong verb class 3; third person singular preterite of <waírþan> to become, to happen -- **there was**

·182 miþ -- preposition; <miþ> with, among, together with, through, by, near -- **with**

·183 þamma -- demonstrative used as article; dative singular masculine of <sa, so, þata> this, that -- **the**

·184 aggilau -- strong noun, masculine; dative singular of <aggilus> angel, messenger -- **angel**

·185 managei -- weak noun, feminine; nominative singular of <managei> crowd, multitude -- **a multitude**

·186 harjis -- strong noun, masculine; genitive singular of <harjis> army, host -- **of the... host**

·187 himinakundis -- adjective; genitive singular masculine of <himinakunds> heavenly -- **heavenly**

·188 hazjandane -- weak verb class 1; genitive plural masculine of present participle of <hazjan> to praise -- **praising**

·189 guþ -- strong noun, masculine; accusative singular of <guþ> God -- **God**

·190 jah -- conjunction; <jah> and, also -- **and**

·191 qiþandane -- strong verb class 5; genitive plural masculine of present participle of <qiþan> to say, speak -- **saying**

14 - wulþus in hauhistjam guda
jah ana airþai gawairþi in mannam godis wiljins.

·192 wulþus -- strong noun, masculine; nominative singular of <wulþus> splendor, glory -- **glory**

·193 in -- preposition; <in> into, towards; on account of; in, among, by -- **in**

·194 hauhistjam -- strong noun, neuter; dative plural of <háuhisti> the highest -- **the highest**

·195 guda -- strong noun, masculine; dative singular of <guþ> God -- **to God**

·196 jah -- conjunction; <jah> and, also -- **and**

·197 ana -- preposition; <ana> in, on, upon, at, over; to, into; against -- **on**

·198 airþai -- strong noun, feminine; dative singular of <aírþa> earth -- **on earth**

·199 gawairþi -- strong noun, neuter; nominative singular of <gawaírþi> peace -- **peace**

·200 in -- preposition; <in> into, towards; on account of; in, among, by -- **toward**

·201 mannam -- irregular noun, masculine; dative plural of <manna> man -- **men**

·202 godis -- adjective; genitive singular masculine of <gōþs, gōds> good -- **good** # godis wiljins, literally 'of good will'

·203 wiljins -- weak noun, masculine; genitive singular of <wilja> will -- **will**

·204 **Lesson Text**

2:1 Warþ þan in dagans jainans, urrann gagrefts fram kaisara Agustau, gameljan allana midjungard. 2 soh þan gilstrameleins frumista warþ at [wisandin kindina Swriais] raginondin Saurim Kwreinaiau. 3 jah iddjedun allai, ei melidai weseina, hwarjizuh in seinai baurg. 4 Urrann þan jah Iosef us Galeilaia, us baurg Nazaraiþ, in Iudaian, in baurg Daweidis sei haitada Beþlahaim, duþe ei was us garda fadreinais Daweidis, 5 anameljan miþ Mariin sei in fragiftim was imma qeins, wisandein inkilþon. 6 warþ þan, miþþanei þo wesun jainar, usfullnodedun dagos du bairan izai. 7 jah gabar sunu seinana þana frumabaur jah biwand ina jah galagida ina in uzetin, unte ni was im rumis in stada þamma.

8 jah hairdjos wesun in þamma samin landa, þairhwakandans jah witandans wahtwom nahts ufaro hairdai seinai. 9 iþ aggilus fraujins anaqam ins jah wulþus fraujins biskain ins, jah ohtedun agisa mikilamma. 10 jah qaþ du im sa aggilus: ni ogeiþ, unte sai, spillo izwis faheid mikila, sei wairþiþ allai managein, 11 þatei gabaurans ist izwis himma daga nasjands, saei ist Xristus frauja, in baurg Daweidis. 12 jah þata izwis taikns: bigitid barn biwundan jah galagid in uzetin. 13 jah anaks warþ miþ þamma aggilau managei harjis himinakundis hazjandane guþ jah qiþandane:

14 wulþus in hauhistjam guda
jah ana airþai gawairþi in mannam godis wiljins.

Translation

From the King James version:

2:1 And it came to pass in those days, that there went out a decree from Caesar
Augustus, that all the world should be taxed. 2 (And this taxing was first made
when Cyrenius was governor of Syria.) 3 And all went to be taxed, every one into
his own city. 4 And Joseph also went up from Galilee, out of the city of Nazareth,
into Judaea, unto the city of David, which is called Bethlehem; (because he was of
the house and lineage of David:) 5 To be taxed with Mary his espoused wife, being
great with child. 6 And so it was, that, while they were there, the days were
accomplished that she should be delivered. 7 And she brought forth her firstborn
son, and wrapped him in swaddling clothes, and laid him in a manger; because
there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping
watch over their flock by night. 9 And, lo, the angel of the Lord came upon them,
and the glory of the Lord shone round about them: and they were sore afraid. 10
And the angel said unto them, Fear not: for, behold, I bring you good tidings of
great joy, which shall be to all people. 11 For unto you is born this day in the city
of David a Saviour, which is Christ the Lord. 12 And this shall be a sign unto you;
Ye shall find the babe wrapped in swaddling clothes, lying in a manger. 13 And
suddenly there was with the angel a multitude of the heavenly host praising God,
and saying,

14 Glory to God in the highest,

and on earth peace, good will toward men.

Grammar

1. The Alphabet

The Gothic alphabet closely resembles the Greek uncial alphabet of the fourth century AD. Where the Greek uncials proved insufficient for rendering some of the sounds, Roman or runic letters were borrowed. These alphabetic characters are also used to represent numerals. Rather than work with the Gothic alphabet itself, scholars generally work with a transliteration using the Roman alphabet, augmented with two additional characters and with the acute accent mark. The following chart lists the transliterated letters, their corresponding numerical values, and a rough guide to pronunciation.

Letter	Number	Pronunciation	Environment
a	1	[a], *o* as in 'c*o*t'	
		[ā], *a* as in 'f*a*ther'	
b	2	[v], *v* as in 'ha*v*e'	medially after vowel or diphthong
		[b], *b* as in '*b*o*b*'	otherwise

g	3	[ŋ], *n* as in 'si*n*g'	before k, g, q
		[x], *ch* as in 'Ba*ch*'	finally, or before s, t
		[ḡ], *g* as in North Ger. 'sagen'	otherwise
d	4	[ð], *th* as in 'fa*th*er'	medially after vowel or diphthong
		[d], *d* as in '*d*i*d*'	otherwise
e	5	[ē], *a* as in 'g*a*te'	
q	6	[kw], *qu* as in '*qu*een'	
z	7	[z], *z* as in 'bu*zz*'	
h	8	[x], *ch* as in 'Ba*ch*'	
þ	9	[þ], *th* as in 'wi*th*'	
i	10	[i], *i* as in 'w*i*th'	
k	20	[k], *k* as in '*k*ic*k*'	
l	30	[l], *l* as in '*l*azy'	
m	40	[m], *m* as in '*m*outh'	
n	50	[n], *n* as in '*n*ose'	
j	60	[j], *y* as in '*y*ou'	
u	70	[u], *o* as in 'd*o* it'	
		[ū], *oo* as in 'b*oo*t'	
p	80	[p], *p* as in '*p*in'	
	90		
r	100	[r], trilled *r* as in Sp. '*r*ueda'	
s	200	[s], *s* as in 'hi*ss*'	
t	300	[t], *t* as in '*t*in'	
w	400	[u], *oo* as in 'b*oo*t'	between consonants, finally after consonant
		[w], *w* as in '*w*ith'	otherwise
f	500	[f], *f* as in '*f*i*f*e'	
x	600	[k], *k* as in '*k*ic*k*'	

hu	700	[xw], *ch w* as in 'Ba*ch w*as'
o	800	[ō], *o* as in 'ph*o*ne'
	900	

We use the numerical values to establish the order of the alphabet. The numerical value assigned to each letter corresponds closely to the Greek system employed at the time, supporting the assertion initially based on visual similarity that the Gothic alphabet was in fact modeled on the Greek. The symbols used to represent 90 and 900 occur only in their numeral function, never representing sounds of the Gothic language. They consequently have no transliterations.

The duration of doubled consonants is roughly twice that of their single counterparts. For example, inn 'within' has the prolonged *n* sound in English 'pe*nkn*ife', while in 'into' has the short *n* of 'ca*nn*on'; fulla 'full' (strong adj., fem. nom. sg.) has the prolonged *l* of 'ca*ll l*ater', while fula 'foal' (noun, fem. nom. sg.) has the short *l* of 'ca*l*ler'. Similarly atta 'father' has the prolonged *t* of 'Fa*t T*uesday', and likewise for other consonants. The exception to this practice is **gg**. As in Greek, gg is used to represent the the sound of *ng* in English 'fi*ng*er', cf. Goth. figgrs. This practice extends to all velars, so that g before any velar represents the same nasal sound before that velar. For example, gk in drigkan represents the nasal plus unvoiced velar plosive as in the corresponding English 'dri*nk*'; gq in sigqan 'sink' represents roughly the sound of *nkw* in English 'i*nkw*ell'. Some words -- e.g. bliggw- 'scourge', glaggw- 'accurate', skuggw- 'mirror', triggw- 'faithful' -- may have contained a true prolonged g as in (a slow pronunciation of) English 'dog*g*one', but this has probably given way to the sound [ŋ] by the time of Wulfila's translation.

The letter w is often found in words borrowed from Greek, where the Greek contains upsilon. As can be seen from the alphabetic order and numerical value, the Gothic symbol for w actually *is* the Greek upsilon. For this reason some editors of Gothic texts instead use y in such loanwords, breaking from a more uniform transliteration with w. Thus Lwstrws, the dative plural of 'Lystra', is transcribed by some editors as Lystrys.

Other sounds of the Gothic language are represented by digraphs. Specifically, the long-i sound [ī] is represented by **ei**, mimicking the contemporaneous Greek pronunciation of epsilon followed by iota. The digraph **ai** has a threefold distinction. In some instances ai represents the short-*e* vowel [ɛ] found in Modern English 'b*e*t' (or perhaps a slightly more open sound, as in the *a* of 'h*a*t'). In other instances ai represents the long version of the same sound. And in the last instance ai represents the diphthong formed by its two constituents, namely the sound of *i* in Modern English 'wh*i*te'. In transcription, these three values are distinguished by placement of an acute accent mark: aí is [ɛ], ai is [ɛ̄], and ái is [ai]. A similar threefold distinction holds for the digraph **au**: aú is the vowel sound in Modern English 'b*ou*ght', au is a long version of the same sound, and áu is the diphthong represented by *ou* in Modern English 'ab*ou*t'. The digraph **iu** represents a falling diphthong (i.e. a diphthong accented on its first element) much like the *eu* of Modern English 'r*eu*se' when the *re-* carries the stress. The situation is summarized in the following chart.

Digraph	**Pronunciation**

ei	[ī], *ee* as in 'm*ee*t'
aí	[ɛ], *e* as in 'b*e*t'
ai	[ɛ̄], same as above, but prolonged
ái	[ai], *i* as in 'wh*i*te'
aú	[ɔ], *ou* as in 'b*ou*ght'
au	[ɔ̄], same as above, but prolonged
áu	[au], *ou* as in 'ab*ou*t'
iu	[íu], *eu* as in 'r*eu*se'

It appears that these sounds were in fact all distinct in the period leading up to the emergence of Gothic and in its earliest stages. But the three values of ai may have merged by the time of Wulfila's translation, and likewise the three values of au may also have merged.

2. The Sound System

Being that of the earliest documented Germanic language, the sound system of Gothic is of great importance for historical studies. Some sound changes have occurred, however, in the span of time leading up to Wulfila's translation, so that Wulfila's own pronunciation is not necessarily the nearest approximation to the original sound system which Gothic inherited from Proto-Germanic. From a synchronic point of view, it is clear that o [ō] is already colored with some of the qualities of u, since we find spelling mistakes confusing the two, e.g. supūda for supōda. Likewise e [ē], though open, was close enough to be confused with ei [ī], e.g. qeins for qēns. It is also likely that h is in Wulfila's time closer to the *h* of Modern English '*h*e' than it is to the *ch* of 'Ba*ch*', and similarly with ƕ. Nevertheless, on etymological grounds and because of the archaic nature of the morphology, it is common in scholarship to ascribe values to Gothic letters which preserve the distinctions between, say, ei and ē, or between ái, ai, and aí, though they may be prior to Wulfila's time, and not in accordance with Wulfila's own pronunciation. By the same token, given the fact that the same spelling mistakes are made in several languages of the other branches of Germanic, it is possible that the distinctions were never actually as clean as the historical linguist would like. In this scenario, the marking of these distinctions is merely a theoretical construct, but one to which we shall nevertheless adhere.

2.1. Consonants

We may group the archaic pronunciation of the Gothic consonants according to points of articulation. This is done in the following chart.

Consonants		Labial	Dental	Palatal (Alveolar)	Velar	Labio-Velar
Stops						
	Voiceless:	p	t, tt		k (x), kk	q
	Voiced:	b	d, dd		g, gg [gg]	
Fricatives						
	Voiceless:	f	þ, þþ		h	hu
	Voiced:	b [v]	d [ð]		g [g̃]	
Sibilants						
	Voiceless:		s, ss			
	Voiced:		z			
Nasals		m, mm	n, nn		gg [ŋ]	
Liquids						
	Continuant:			(l, ll)		
	Trilled:			(r, rr)		
Semi-Vowels		w		j		

Note that gg is listed among the nasals, reducing to g when marking a nasal before k or q. The letters b, d, and g appear both as stops and fricatives. The above chart is a phonetic, rather than phonemic, description. For example the difference in pronunciations of d is purely conditioned by environment (allophonic), never serving as the sole distinction of a word's change in meaning.

2.2. Vowels

The vowels may similarly be organized according to articulation. This is done in the following chart.

Short Vowels	Front	Central	Back
	Unrounded	**Unrounded**	**Rounded**
High	i		u
Middle			

		aí	aú
Low		a	

Long Vowels

High	ei		ū
		ē	ō
Middle		ai	au
Low		ā	

Note that the Gothic letters e and o always denote *long* vowels, ē and ō respectively. On the other hand, i always denotes a *short* vowel.

The above system is complemented by the three **diphthongs** ái, áu, iu, which are all stressed on the initial vowel. The **resonants** l, m, n, r may also function as vowels. For example: fug*l*s 'bird', máiþ*m*s 'treasure', táik*n*s 'token', lig*r*s 'bed'. The **semivowel** w may also form the nucleus of a syllable. For example, waúrst*w* 'work'.

2.3. Syllables and Stress

Conventionally scholars divide syllables in the Gothic language so that non-initial syllables begin with a consonant. Thus haír-tō 'heart', slē-piþ 'sleeps', af-lēt 'forgive thou'. Syllables ending in a short vowel are *short*, all others are considered *long*.

In general **initial stress** is the norm, though there are some exceptions. We may say there are three types of stress: *primary*, *secondary*, and *weak* stress. If we use ***bold italics*** to represent primary stress, *italics* for secondary stress, and no marking for weak stress, then these correspond to the stresses in the Modern English word '***in***cu*bate*'. Primary stress falls on the first syllable, secondary stress on the last, and weak stress on the intervening syllable. The stress system of Gothic is similar. More specifically, **root syllables** bear primary stress when initial, secondary when non-initial. Consider the following examples:

Root	**Initial**	**Non-initial**
haírtō 'heart'	***haír***tō	***hráin***ja-*haírts*
gulþ 'gold'	***gulþ***	***figg***ra-*gulþ*

In matters of stress, it helps to realize that not all prefixes are equal. **Adverbial prefixes**

to *nouns*, and the **reduplicated syllables** of *verbs*, follow the same rule as above. For example:

Prefix	Unprefixed	Prefixed
un- 'un-, not'	***mahts***	***un****mahts*
saí- (redupl. syll.)	***slē***-piþ	***saí***-*slēp*

However, **adverbial prefixes** to *verbs* (i.e. *preverbs*) bear secondary stress. For example:

Prefix	Unprefixed	Prefixed
af 'from'	***lēt***	*af*-***lēt***
ana 'into'	***saí***-*slēp*	*a*na-***saí***-*slēp*

Thus stress alone may in some instances serve to distinguish verbs and nouns. Consider the following pair:

Prefix	Infinitive	Verb	Noun
af 'from'	lētan 'let'	*af*-***lēt*** 'forgive thou'	***af***-*lēt* 'forgiveness' (acc.)

The contrast is similar to that found in Modern English '***pro****ject*' (noun) vs. '*pro****ject***' (verb). An exception to the secondary stress of preverbs is ga-, which carries weak stress: ga-***sahʋ*** 'saw'.

Suffix syllables (but not endings), when following a weakly stressed syllable, follow the accentuation rules of root syllables. Compare ***sal***-bōnd 'they anoint' vs. ***sal***bō-*dē*deina 'they might anoint'; ***mi***-kils 'great' vs. ***mi***kil-*dūþs* 'greatness'.

Weak stress falls on syllables between those with primary or secondary stress. Compare -ra- in ***figg***ra-*gulþ* above, and also -na- in *a*na-***saí***-*slēp*. In general, the prefix ga-, the interrogative particle -u, and the conjunction -uh 'and' carry weak stress. For example: ga-***leiks*** 'like'; ga-u-***laub***jats 'do ye two believe'; *ub*-uh-***wō***pida 'and he cried out'.

3. Noun Inflection and Strong Declension

Nouns in Gothic are inflected for case, number, and grammatical gender. There are three grammatical **genders**: masculine, feminine, neuter. For nouns with clear sexual gender, the grammatical gender generally agrees with the sexual gender. For example, qēns 'woman' is feminine, so that natural gender and grammatical gender agree; but graba 'ditch' is also feminine, though the referent has no natural gender. There are two **numbers**: singular and plural (though personal pronouns and verbs also have a dual number). There are four **cases**: nominative (N), accusative (A), genitive (G), dative (D).

Case inflection is essentially a means of marking by suffixes grammatical functions which would otherwise be signalled by prepositions in Modern English. The most obvious remnant of the older case system in English is *'s* (apostrophe-s), which at the end of a noun fills the same role as the preposition *of* before a noun. For example, *the bark **of** a dog* is the same as *a dog**'s** bark*. In much the same way, the nouns of Gothic use suffixes in order to denote grammatical function within a clause. Below is a short description of the case system of Gothic.

We may get a jump-start on nominal syntax if we step back for a moment and discuss what we might term *logical* cases. That is to say, before we pin down the meanings of the specific cases found in Gothic, we may first discuss a number of *possible* cases. We will take as our starting point the case system of Sanskrit, as being reasonably robust among the Indo-European languages. The chart below gives the eight cases found in the Sanskrit language, along with the basic meanings associated with those cases. (The fact that Sanskrit's case system is being used is immaterial -- the only purpose is to make certain logical distinctions among types of grammatical occurrences; the fact that these distinctions also happen to be made explicit in the suffixal system of a particular language is merely an added bonus.)

Logical Case	Description of Use	Basic Preposition	Example of Use
Nominative	case of the subject	(none)	*I* killed him.
	case of something predicated to the subject	(none)	The *sky* is *blue*.
Accusative	case of the direct object	(none)	I killed *him*.
	case of the terminus of directed motion	(none), to(wards)	I ran *(to the) east*.
	case of an expression involving extent in time or space	(none), for	The event lasted *(for) five days*.
Instrumental	case of the instrument of an action	with	I killed him *with a knife*.
	case of accompaniment	with	I travelled *with my friend*.
Dative	case of the indirect object	(none)	He gave *me* a book.
		to	He gave a book *to me*.
		for	I wrote a recommendation letter *for my student*.

Ablative	case of origin, source, or separation	from	I went *from New York* to Austin.
Genitive	case of possession	of	The shoes *of the man* are dirty.
		's	*The man's* shoes are dirty.
	case of the sphere of relation	of	I shed tears *of joy*.
			This soup needs a pinch *of salt*.
			The canyon is a *day's* journey from here.
	case of the subject or object of nominalized action	of, 's (s')	*Man's* killing *of man* speaks to human nature.
Locative	case of location in space or time	in, on, at, within	I stood *on the corner* for an hour.
Vocative	case of direct address	(none), o!	*(O) Luck*, be a lady tonight!

As one can see from the chart, the logical *meanings* of the cases may be expressed in a language, even if such a case system is not present. English retains overt marking only of the genitive, so that prepositions take over the role of the case system. Gothic declension, however, is more robust than that of Modern English, though more sparse than that of Sanskrit. One may then envision the syntax associated with the Gothic case system in terms of the following question: how do the eight logical cases above fit into the four extant cases of Gothic? The following chart gives the cases of Gothic, along with the logical cases whose role each has subsumed.

Gothic Case	Logical Case	Example	Translation
Nominative	Nominative	*frija* ist þis witōdis	'*she* is *free* of that law'
	Vocative	*atta unsar* þu in himinam	'*our Father*, thou in heaven'
Accusative	Accusative	gasaíhuiþ *þana sunu* mans	'ye shall see *the son* of man'
	Vocative	hails *þiudan* Jūdaiē	'hail, *king* of the Jews'
Genitive	Genitive	gasaíhuiþ þana sunu *mans*	'ye shall see the son *of man*'

	Ablative	frija ist *þis witōdis*	'she is free *of (from) that law*'
Dative	Dative	gif *mis* sei undrinnái mik dáil áiginis	'give *me* the portion of property which is coming to me'
	Instrumental	wōpida Iēsus *stibnái mikilái*	'Jesus cried *with a loud voice*'
	Locative	swēgnida *ahmin* Iēsus	'Jesus rejoiced *in spirit*'
	Ablative	sa afar mis gagganda swinþōza *mis* ist	'he who comes after me is mightier *than me*'

The above identifications are not iron-clad, nor should they be taken for actual historical evolution. But they do go a long way to explaining the syntactic descriptions of Gothic case usage found in the standard handbooks.

Like the other Germanic languages, Gothic has *strong* and *weak* nominal declensions. These are terms originally applied by J. Grimm to distinguish two types of declension within Germanic languages. Among nouns, the property of being strong or weak is inherent, each noun being either strong (only) or weak (only). Adjectives, by contrast, can be strong or weak depending on the situation: adjectives are declined strong when indefinite, weak when definite.

3.1. a/ja/wa-Stems

The a/ja/wa-stem nouns historically derive from o/jo/wo-stem nouns, respectively, and some grammars use the historical terminology. These nouns are generally masculine or neuter. Among masculine nouns, dags 'day' and hláifs 'loaf, bread' are a-stems; harjis 'army' and haírdeis 'herdsman' are ja-stems; þius 'servant' is a wa-stem. Their declensions are as follows.

Masculine	**a-Stem**		**ja-Stem**		**wa-Stem**
Stem	daga-	hláiba-	harja-	haírdja-	þiwa-
N Sg.	dags	hláifs	harjis	haírdeis	*þius
A, V	dag	hláif	*hari	haírdi	*þiu
G	dagis	hláibis	harjis	haírdeis	*þiwis
D	daga	hláiba	harja	haírdja	*þiwa

N Pl.	dagōs	hláibōs	harjōs	haírdjōs	þiwōs
A	dagans	hláibans	harjans	haírdjans	*þiwans
G	dagē	hláibē	*harjē	haírdjē	þiwē
D	dagam	hláibam	harjam	haírdjam	*þiwam

When the nominative singular ends in -s, the -s is lost for the vocative, and so the vocative and accusative fall together. In the plural, nominative and vocative are the same. Note the substitution of b for f between vowels in the paradigm of hláifs; that is, intervocalic [f] becomes the voiced allophone [v].

Final -s drops when it immediately follows the combination (short vowel) + (consonantal r). For example one finds nominative singular waír + s > waír 'man', baúr + s > baúr 'son', both nouns following the declension of dags.

Among neuter nouns, waúrd 'word' and witōþ 'law' are a-stems; kuni 'race' and reiki 'kingdom' are ja-stems; kniu 'knee' is a wa-stem. Their declensions are as follows.

Neuter	**a-Stem**		**ja-Stem**		**wa-Stem**
Stem	waúrda-	witōda-	kunja-	reikja-	kniwa-
N Sg.	waúrd	witōþ	kuni	reiki	*kniu
A	waúrd	witōþ	kuni	reiki	*kniu
G	waúrdis	witōdis	kunjis	reikjis	*kniwis
D	waúrda	witōda	kunja	reikja	*kniwa
N Pl.	waúrda	witōda	kunja	reikja	*kniwa
A	waúrda	witōda	kunja	reikja	kniwa
G	waúrdē	witōdē	kunjē	reikjē	kniwē
D	waúrdam	witōdam	kunjam	reikjam	kniwam

The nominative and accusative singular forms of neuter nouns are always identical, as are the plural forms. The vocative is identical with these. As with f and b in hláifs, the þ of

witōþ alternates with d between vowels: intervocalic [þ] becomes the voiced allophone [ð].

3.2. ō/jō/wō-Stems

The ō/jō/wō-stem nouns historically derive from ā/jā/wā-stem nouns, respectively. These nouns are exclusively feminine. The noun giba 'gift' is an ō-stem; sunja 'truth', bandi 'band, bond', and mawi 'maiden' are jō-stems; triggwa 'covenant' is a wō-stem. Their declensions are as follows.

Feminine	**ō-Stem**	**jō-Stem**			**wō-Stem**
Stem	gibō-	sunjō-	bandjō-	máujō-	triggwō-
N Sg.	giba	sunja	bandi	mawi	triggwa
A	giba	sunja	bandja	máuja	triggwa
G	gibōs	sunjōs	bandjōs	máujōs	triggwōs
D	gibái	sunjái	bandjái	máujái	triggwái
N Pl.	gibōs	sunjōs	bandjōs	máujōs	triggwōs
A	gibōs	sunjōs	bandjōs	máujōs	triggwōs
G	gibō	sunjō	bandjō	máujō	triggwō
D	gibōm	sunjōm	bandjōm	maujōm	triggwōm

The declension of wō-stems follows that of the ō-stems. The jō-stems fall into two types, depending on whether or not the nominative and accusative singular forms are the same.

4. Strong Verb Conjugation

Verbs in Gothic, as in the other Germanic languages, fall into two categories: *strong* and *weak*. These terms have no relation to the same names applied to nouns and adjectives.

There are two **tenses** in Gothic, *present* and *preterite*. As with other Indo-European languages exhibiting this type of two-tense system, the distinction between preterite and present is the distinction between *past* and *non-past*, since the present forms are used for both present and future. This is similar to Modern English 'I am going on vacation next week', where the present tense has future meaning, equivalent to 'will go'. Likewise, the preterite forms subsume the roles of several different tenses in Modern English, such as

the simple past 'did', perfect 'has done', and pluperfect 'had done'. There are three **moods**: *indicative*, *subjunctive*, *imperative*. The moods are formed with either the preterite or present stems, except for the imperative, which only employs the present stem. Generally the past subjunctive forms denote potential completed actions, whereas the present subjunctive has no such implication of completion. This parallels somewhat Modern English 'might have done' vs. 'might do'. There are also two **voices** in Gothic: *active* and *(medio)passive*.

4.1. Strong Verb Classes

As in English, *ablaut*, or *vowel gradation*, characterizes the strong verbs of Gothic. This system employs vowel alternation within a root to signify change in meaning or function. Take, for example, the English forms: *sing-sang-sung-song*. Within the base *s-ng*, an *i* gives present forms, an *a* past forms, a *u* the past participle, and *o* a derived noun. Other verbs may follow the same ablaut pattern in full or in part, e.g. *ring-rang-rung* (with no *o*-grade form). Still other verbs follow an entirely different ablaut pattern, e.g. *hold-held-held*.

There are seven classes of strong verbs. Six of these are characterized solely by ablaut. The seventh is characterized by reduplication, or by reduplication coupled with ablaut. In order to distinguish, then, the different ablaut classes, specific forms are listed illustrating the gradation sequence. This can be accomplished by listing four principal parts, from which all forms of a given verb may be derived:

·205 **1st Principal Part**, from which are derived all forms of the present;

·206 **2nd Principal Part**, from which are derived the finite forms of the preterite singular;

·207 **3rd Principal Part**, from which are derived all non-singular finite forms of the preterite;

·208 **4th Principal Part**, from which is derived the preterite participle.

The forms chosen as principal parts are, respectively, (1) the infinitive, (2) the first (or third) person singular preterite, (3) the first person plural preterite, (4) the nominative singular masculine preterite participle. The different strong verb classes are listed below with verbs illustrating the vowel gradation.

Class	Meaning	(1) Infinitive	(2) 1st Sg. Pret.	(3) 1st Pl. Pret.	(4) Past Ptcple.
Ia	'ascend'	steigan	stáig	stigum	stigans
Ib	'tell'	ga-teihan	ga-táih	ga-taíhum	ga-taíhans
IIa	'choose'	kiusan	káus	kusum	kusans

	'shut'	ga-lūkan	ga-láuk	ga-lukum	ga-lukans
IIb	'lead'	tiuhan	táuh	taúhum	taúhans
IIIa	'bind'	bindan	band	bundum	bundans
IIIb	'become'	waírþan	warþ	waúrþum	waúrþans
IVa	'come'	qiman	qam	qēmum	qumans
IVb	'bear'	baíran	bar	bērum	baúrans
Va	'say'	qiþan	qaþ	qēþum	qiþans
Vb	'see'	saíhυan	sahυ	sēhυum	saíhυans
VI	'rebuke'	sakan	sōk	sōkum	sakans
VIIa	'call'	háitan	haíháit	haíháitum	háitans
VIIb	'let'	lētan	laílōt	laílōtum	lētans

As can be seen, the singular and plural preterite forms of class VII are derived from the same stem. The seventh class functions somewhat differently from the rest, and this will be treated in more detail in a later lesson.

4.2. Active Paradigm

The class IV verb baíran 'bear, carry' illustrates the active forms of the strong verb.

Strong Verbs	**Indicative**	**Subjunctive**	**Imperative**
Present			
1 Sg.	baíra	baíráu	
2	baíris	baíráis	baír
3	baíriþ	baírái	baíradáu

1 Du.	baírōs	baíráiwa	
2	baírats	baíráits	baírats
1 Pl.	baíram	baíráima	baíram
2	baíriþ	baíráiþ	baíriþ
3	baírand	baíráina	baírandáu
Past			
1 Sg.	bar	bērjáu	
2	bart	bēreis	
3	bar	bēri	
1 Du.	bēru	bēreiwa	
2	bēruts	bēreits	
1 Pl.	bērum	bēreima	
2	bēruþ	bēreiþ	
3	bērun	bēreina	
Infinitive	baíran		
Pres. Ptc.	baírands		
Past Ptc.	baúrans		

Note how all present forms are built from the first principal part, and all the preterite forms except the singular are built from the third principal part. The second principal part supplies the singular preterite forms, and the fourth principal part the preterite participle.

4.3. Mediopassive Paradigm

The notion of **voice** concerns the way in which *logical* action is manifested in a *grammatical* statement. By 'logical action' is meant action in the abstract, or the underlying process being referred to. Any action may be referred to in a number of ways, and the morphology of the language dictates whether different expressions of the same action may be rendered concisely or through circumlocution. Within the arena of logical action, one may distinguish agent and patient. The *agent* is the logical actor, the one doing the logical action; the *patient*, by contrast, is the one undergoing the logical action, the logical recipient. Within the arena of the grammatical action, one distinguishes the (grammatical) subject and the (direct) object. The *grammatical subject* denotes the one performing the action expressed by the verb in the statement; the *direct object* denotes the recipient of that verbal action, when different from the grammatical subject. A statement is **active** when agent and subject are the same. For example, 'I ate the cookie' is active; the logical action is that of 'eating', and 'I' is the agent of this logical action. 'I' is also the subject of the verb expressed: 'ate'. Here the patient, 'the cookie', is the direct object. On the other hand, a statement is **passive** when patient and subject are the same. For example, 'The cookie was eaten (by me)'. Here again the logical action is 'eating', and 'I' is the agent, while 'the cookie' is still the patient. But now the patient is the subject of the verb expressed: 'was eaten'. The agent, 'I', need not even be expressed, though it is possible with the phrase 'by me'.

A third voice is distinguished, called the middle voice. The **middle voice** is somewhere between the active and passive voices, where the distinction between agent and patient is blurred. In many of the ancient Indo-European languages, this voice denotes action which is reflexive (e.g. 'you'll get (yourself) killed'), for the personal benefit of the subject (e.g. 'I had a house built'), or representing an internal process (e.g. 'I wondered at its beauty'). In these languages, the morphology denoting the middle voice is often the same as that denoting the passive. Such uses of the morphological passive in Gothic are not very common, and the term *mediopassive*, rather than simply *passive*, is employed based largely on historical and comparative grounds.

Gothic has a morphological mediopassive only in the present. The forms of baíran 'carry' illustrate the conjugation.

Strong Verbs	**Indicative**	**Subjunctive**
1 Sg.	baírada	baíráidáu
2	baíraza	baídáizáu
3	baírada	baíráidáu
1 Du.		

2		
1 Pl.	baíranda	baíráindáu
2	baíranda	baíráindáu
3	baíranda	baíráindáu

There are no forms for the dual.

5. Word Order and Concord

Any mention of Gothic word order and syntax must begin by saying that the Gothic translation of the New Testament follows the Greek extremely closely. The case system of Gothic is as robust as that of Greek, so that one to one correspondence of constructions is possible. Nevertheless, Gothic use often departs from Greek use, perhaps most conspicuously in the occurrence of Greek genitive absolute constructions, which are rendered in Gothic by dative constructions. (Ironically, the same dative rendering occurs in Old Church Slavonic, which possesses an even richer case system.)

In matters of **word order**, then, the concern is not solely to what degree the extant Gothic matches its Greek source, but also to what degree the extant Gothic matches patterns expected by comparison with other Germanic languages. Because of the antiquity of the Gothic documents and the general conservatism Gothic displays in morphology, the most pertinent comparanda are the early runic inscriptions. As the Gallehus inscription, c. 400 AD, shows,

ek hlewagastiz holtijaz horna tawidō

I, Hlewagastiz, son of Holtagastiz, the horn made

the unemphatic word order of the earliest Germanic documents was predominantly

(Subject) + Object + Verb.

This word order apparently lasted well into the time period of the Gothic documents. The same word order is frequently found in the Old English poem *Beowulf*, as in the opening lines:

Hwæt, wē Gār-dena in gēardagum

þēodcyninga þrym *gefrūnon*,

hū ðā æþelingas ellen *fremedon*.

Listen! We have heard the glory of the Spear-danes,

of the people's kings, in days past,

how the heroes performed courageous deeds.

In both clauses, the verbs (gefrūnon, fremedon) occupy the last position, and the object directly precedes them. Such word order is even found in comparative constructions in Old English, e.g. *stāne heardran* 'than-stone harder', and in Old Norse, e.g. *sólo fegra* 'than-(the)-sun fairer'. It is then quite likely that typical Gothic word order -- that is, word order emphasizing no particular element of the utterance -- during the time of Wulfila's translation was also SOV. The Gothic translation of Mark 8.23,

frah **ina** ga-u-**ƕa**-*seƕi*

asked him if he saw anything

is, as often, a word-for-word translation of the Greek. But the second clause ga-u-ƕa-seƕi suggests that the tendency for object to precede verb was strong enough that the object could even intervene between verb and prefix.

Wulfila's translation of the New Testament, however, frequently departs from SOV word order, and does so more often than one would expect if such departure were merely for stylistic reasons. For example, simple declarative sentences often have the structure

Subject + Verb (+ Adverb) (+ Object),

as in mannē sums áihta twans sununs 'a certain one among men had two sons' (Luke 15.11). This generally agrees with the Greek word order. When the Adverb is placed first, the Verb often follows directly, and the Subject is moved to the position following the Verb:

Adverb + Verb + Subject (+ Object),

e.g. suns qimiþ Satans 'immediately Satan comes' (Mark 4.15). This also agrees with the Greek. The common conjunction jah 'and' is frequently followed by the verb of the second clause. Thus,

S + V (+ Adv) (+ O) + jah + V + S (+ O).

For example, þaruh is qaþ du imma þatei brōþar þeins qam, jah afsnáiþ atta þeins stiur þana alidan 'then he said to him (that) your brother came, and your father killed a fattened calf' (Luke 15.27). Again this construction agrees with the Greek. When Gothic breaks with Greek word order, it frequently reverts back to verb-final word order: jah gaírnida sad itan haúrnē þōei matidēdun sweina, *jah manna imma ni gaf* 'and he yearned to eat his fill of the husks which the swine were eating, and the man did not give him (any)' (Luke 15.16). Here the Greek has *kai oudeis edídou autōi*, literally 'and no one gave to him'.

As the verb-final structure of Modern German subordinate clauses and Modern English indirect questions shows, one might expect subordinate clauses in Gothic to preserve SOV word order. But even here the word order tends to follow the same Greek patterns

found in main clauses:

Relative (+ Subject) + Verb (+ Adverb) (+ Object), or

Relative (+ Adverb) + Verb (+ Subject) (+ Object).

For example, und þatei usleiþiþ himins jah aírþa, jōta áins aíþþáu áins striks ni usleiþiþ af witōda 'up to the point when heaven and earth pass, not one iota or one bit shall pass from the law' (Matthew 5.18). If the subject is simply a single relative pronoun, then the dependent word order may be

Rel.Pron. + Verb (+ Adverb) (+ Object), or

Rel.Pron. + Adverb + Verb (+ Object).

For example, iþ þan sa sunus þeins, saei frēt þein swēs miþ kalkjōm, qam 'but then your son, who squandered your fortune on harlots, came' (Luke 15.30).

An adjective may either precede or follow its referent. They agree in gender, case, and number, with some exceptions. Feminine substantives are occasionally modified by masculine adjectives, or even neuter if the feminine noun denotes a thing. For example, ei kanniþ wēsi... handugei guþs 'that the wisdom of God... might be known' (Ephesians 3.10), where the neuter adjective kanniþ 'known' modifies the feminine abstract noun handugei 'wisdom'. A plural adjective or pronoun referring to two nouns of different gender is put in the neuter, e.g. ba (Zakarias jah Aileisabaiþ) framaldra wesun 'both (Zachary and Elizabeth) were very old' (Luke 1.7). A possessive pronoun generally follows the noun it governs, e.g. ahman izōs 'her spirit', and likewise for possessive adjectives: atta þeins 'your father', miþ frijōndam meináim 'with my friends'. Though there is a definite article in Gothic, or rather a demonstrative adjective which frequently assumes the role of an article, it often does not modify a noun governed by a genitive, e.g. in þiudangardjái himinē 'in the kingdom of heaven'. Either noun, however, may also appear with an article: þana attan þizōs máujōs 'the father of the(se) maidens'.

The general conservatism displayed by Gothic in terms of morphology leads scholars to expect the unemphatic word order was typically SOV in accordance with the earliest Germanic inscriptions. The Gothic New Testament however generally looks to be a mirror image of its Greek model. Given the rich morphology of the Gothic language, such word order would not have posed much difficulty for the intended audience, be it a native speaker's choice of word order or not.

Gothic Online

Lesson 2

Todd B. Krause and Jonathan Slocum

Archaeological Origins of the Goths

Definite archaeological remains of the early Goths are even more elusive than clear literary references. Part of the problem concerns dating: the are many sites which offer possible remains of Gothic culture, but the relevant timeframes are difficult to establish.

In general closed archaeological finds (e.g. burial finds) with Roman coins and pottery provide the best sources for dating, but the time lag between production and placement leaves a certain amount of uncertainty. It is therefore easier to establish *relative* chronology by looking at the development of certain specific types of objects, e.g. brooches, buckles, pots, combs. The simpler forms are considered earlier, the more complex later. Such dating, however, does not apply well to individual objects, rather only to groups of objects. The more objects in a closed area, the more secure the relative chronology.

This still leaves open a crucial issue, namely that a material culture is not the same as an ethnic culture, or even political, social, or linguistic culture. Material items, and technology in general, have the ability to move across socio-ethnic boundaries much quicker than linguistic or ethnic traits. When however archaeologists discover not only continuity of material items, but also of ritual practice, such as burial rites, then this strengthens the argument that the material in question is associated with a somewhat homogenous culture. Keeping these caveats in mind, then, we may discuss the two cultures on which archaeologists have focused in their attempts to find physical traces of the Goths.

Wielbark Culture

The **Wielbark culture** is named after an area in the north of present-day Poland in which many characteristic remains were discovered. This material culture formed in the middle of 1st century AD in Pomerania on both sides of the Vistula, which is roughly the area in which Tacitus, Ptolemy, and Strabo place the Goths, and at roughly the same time. An early phase of development lasted for roughly a century. Then followed a second phase which spread over a wider area, first encompassing the northernmost regions of Poland and Mazovia east of the Vistula (c. 160-210), and then extending farther south along the Vistula, San, and Bug rivers into Byelorussia, Volhynia, and northern Ukraine (c. 180-230). This area is where the Chernjakhov culture, discussed below, later developed.

The Wielbark culture is characterized by stone circles found in cemeteries. In trying to align the movement of this culture with the picture presented in the literary record, especially as pertains to the purported Scandinavian origin of the Goths, it is important to find traits common to material cultures both in Scandinavia and on the southern shore of the Baltic, and furthermore among which the Scandinavian finds are the clear antecedents. These stone circles in cemeteries are the only practice found to be earlier in Scandinavia than on the European mainland. They do not, however, appear in the earliest Wielbark cemeteries.

Another trait of the culture is that inhumation and cremation graves are found side by side in Wielbark cemeteries. Surrounding burial sites do not display this two-fold practice, but instead display only cremation burials. A rather peculiar trait is that the members of the Wielbark culture did not bury iron objects, most importantly weapons, with any male dead. By contrast, the surrounding sites, as well as earlier inhabitants of the same areas, did bury iron weapons with the dead. Thus, if this culture does in fact represent the archaeological remains of the Goths, they appear to have broken with the typical Germanic tradition of burying the dead with their weapons. In addition, women's dress, at least in burials, was characterized by a double brooch, one on each shoulder.

The period of the second phase of the Wielbark culture coincides with the Marcomannic wars, c. 150 AD, which caused dramatic changes in the material cultures of present-day Poland. This phase of the Wielbark culture spread into the area of the Przeworsk culture, the area south of Pomerania, between the Notec and Warta rivers, and to Masovia in the southeast. The period 180-300 AD finds not only the expansion of Wielbark culture, but the incorporation of Wielbark traits into other cultures, particularly the Chernjakhov.

Chernjakhov Culture

The **Chernjakhov culture** began in the middle of the 3rd century. It reached its fullest extent in the 4th century, covering a large area between the Danube and Don, to the north and west of the Black Sea, and to the south and east of the Carpathian mountains. The temporal overlap with the Wielbark culture is also physically accompanied by shared features of material culture, particularly handmade pottery, some types of brooch, and the style of women's dress.

More intriguing, perhaps, are the shared cultural practices. As with the Wielbark culture, the Chernjakhov culture left behind cemeteries with mixed inhumation and cremation burials. The majority of Chernjakhov inhumation graves are placed along a north-south line, with the head of the deceased to the north. Also like the Wielbark culture, the Chernjakhov culture did not bury weapons with their male dead. There are however a few cemeteries in Cozia-Iasi, Todireni, and Braniste where the dead were buried with weapons. These weapons may have originated outside the Wielbark culture, though, perhaps in Przeworsk; the other equipment is consonant with the idea of Germanic intruders from the north. They also buried some wheel-made pottery with the dead, as well as some bone combs and iron implements.

The houses of the Chernjakhov culture are of two types. The most numerous are sunken huts. These are usually rectangular, though there are some with a more oval shape. These huts are cut into the ground, some so deep that only roofing would need to be added. The earthen floors are generally between 5 and 16 square meters. The walls were wattle and daub, and each house had a hearth. The other type of houses were surface dwellings. These are often found in the same settlements as the sunken huts. The smaller ones are usually between 6 and 8 square meters, the larger between 11 and 16 square meters. They were divided in two parts, one providing quarters for people, the other for animals.

If the Chernjakhov culture is in fact the continuation of the Wielbark culture, then the shared burial practices, as well as the shared mode of women's dress and the style of other implements, show not only a carryover of material culture, but also a carryover of social customs and beliefs. The Wielbark culture did not nevertheless cease to exist when the Chernjakhov culture began. The latter is therefore unlikely to be the result of a near total migration of the former.

Reading and Textual Analysis

The following passage, Luke 2:41-52, gives an account of an incident in Jesus's boyhood, the only boyhood incident reported in the New Testament. Luke says that Jesus was twelve years old: the Gothic translates twalibwintrus, literally 'twelve winters' (Luke 2.42). Ancient Germanic cultures often used 'winter' as an equivalent of 'year' when reckoning spans of time. Similar constructions occur in both the Old English *Beowulf* and the Old Saxon *Heliand*: *xii wintra tīd* 'a span of twelve winters' (B.147); *gebad wintra*

worn 'he endured countless winters' (B.264); *Huand wit habdun aldres ēr efno tuēntig uuintro an uncro uueroldi, ēr than quāmi that uuīb ti mi* 'the two of us had an age of about twenty winters in our world when that woman came to me' (H.144-145). Even the Old English translation of this biblical passage has *and ða he wæs* ***twelf wintre****, hy foron to Hierusalem* 'and when he was twelve winters (old), they went to Jerusalem'.

This phrase is followed by an example of the Gothic dative absolute: jah biþē warþ twalibwintrus, *usgaggandam* þan *im* in Iaírusaúlwma bi biūhtja dulþáis jah *ustiuhandam* þans dagans, literally 'when he became twelve-years-old, (with) them then going out to Jerusalem according to the custom of the feast, and (with them) fulfilling the days...' (Luke 2.42-43). These absolute constructions constitute a substantive and associated participle to give what would be in English a subordinate clause.

Luke 2.48 provides a notable instance in which Gothic employs the plural where one might expect the dual: ƕa gatawides *uns* swa? sai, sa atta þeins jah ik winnandona *sokidedum* þuk 'why hast thou thus dealt with *us*? behold, thy father and I *have sought* thee sorrowing.' Here uns and sokidedum clearly refer to Mary and Joseph, and so the reader might expect the dual ugkis for uns and the dual sokidedu for sokidedum. Evidently the dual in Gothic, as in many other Indo-European languages, was a category in decline (by the time of the New Testament it had completely fallen out of the Greek language). In this particular instance, as some scholars suggest, the difference in gender (as evidenced by the neuter form of the adjective winnandona) might have triggered the use of the plural in place of the dual. But in other passages we find the plural replacing the dual with no obvious trigger.

Luke 2.49 also begins with an interesting collocation: *ƕa þatei* sōkidēduþ mik? The phrase ƕa þatei is a compressed phrase 'what is this?', the þata then pointing to what follows, hence the relative marker ei. This phrase has, by the time of the Gothic text, become frozen as a way of saying 'why'. A similar development happened within Latin during the Middle Ages, where quid est quod -- literally 'what is (this, the fact) that...' -- came simply to denote 'why'.

2:41 - jah wratodedun þai birusjos is jera ƕammeh in Iairusalem at dulþ paska.

·209 jah -- conjunction; <jah> and, also -- **now**

·210 wratodedun -- weak verb class 2; third person plural preterite of <wratōn> to go, to journey -- **went**

·211 þai -- demonstrative used as article; nominative plural masculine of <sa, so, þata> this, that -- **...**

·212 birusjos -- strong noun, masculine; nominative plural of <birusjōs> parents -- **parents**

·213 is -- personal pronoun; genitive singular masculine of <is> he, she, it -- **his**

·214 jera -- strong noun, neuter; dative singular of <jēr> year -- **year**

·215 ƕammeh -- indefinite pronoun; dative singular neuter of <ƕazuh> each, every -- **every**

·216 in -- preposition; <in> into, towards; on account of; in, among, by -- **to**

·217 Iairusalem -- indeclinable noun; <Iaírusalēm> Jerusalem -- **Jerusalem**

·218 at -- preposition; <at> at, by, to, with, of -- **at**

·219 dulþ -- strong noun, feminine; dative singular of <dulþs> feast -- **the feast**

·220 paska -- strong noun, feminine; indeclinable; <paska> Passover -- **of the passover**

42 - jah biþe warþ twalibwintrus, usgaggandam þan im in Iairusaulwma bi biuhtja dulþais,

·221 jah -- conjunction; <jah> and, also -- **and**

·222 biþe -- conjunction; <biþē> while, when, after that, as soon as; then, thereupon -- **when**

·223 warþ -- strong verb class 3; third person singular preterite of <waírþan> to become, to happen -- **he was**

·224 twalibwintrus -- adjective; nominative singular masculine of <twalibwintrus> twelve years old -- **twelve years old**

·225 usgaggandam -- strong verb class 7; dative plural masculine of present participle of <usgaggan> to go out -- **went up** # dative absolute

·226 þan -- adverb; <þan> then, when -- **...**

·227 im -- personal pronoun; dative plural masculine of <is> he, she, it -- **they**

·228 in -- preposition; <in> into, towards; on account of; in, among, by -- **to**

·229 Iairusaulwma -- strong proper noun, feminine; accusative singular of <Iaírusaúlwma> Jerusalem -- **Jerusalem**

·230 bi -- preposition; <bi> by, about; concerning; around, against; according to, on account of; for; at; after; near -- **after**

·231 biuhtja -- strong noun, neuter; dative singular of <biūhti> custom -- **the custom**

·232 dulþais -- strong noun, feminine; genitive singular of <dulþs> feast -- **of the feast**

43 - jah ustiuhandam þans dagans, miþþane gawandidedun sik aftra, gastoþ Iesus sa magus in Iairusalem, jah ni wissedun Iosef jah aiþei is.

·233 jah -- conjunction; <jah> and, also -- **and**

·234 ustiuhandam -- strong verb class 2; dative plural masculine of present participle of <ustiuhan> to lead out; to complete -- **when they had fulfilled** # continuing the dative absolute of the preceding verse

·235 þans -- demonstrative used as article; accusative plural masculine of <sa, so, þata> this, that -- **the**

·236 dagans -- strong noun, masculine; accusative plural of <dags> day -- **days**

·237 miþþane -- conjunction; <miþþanei> while, during, when -- **as**

·238 gawandidedun -- weak verb class 1; third person plural preterite of <gawandjan> to bring back, return -- **they returned**

·239 sik -- reflexive pronoun; accusative of <sik> himself, herself, oneself -- **...**

·240 aftra -- adverb; <aftra> back, again -- **...**

·241 gastoþ -- strong verb class 6; third person singular preterite of <gastandan> to stay -- **tarried behind**

·242 Iesus -- strong proper noun, masculine; nominative singular of <Iēsus> Jesus -- **Jesus**

·243 sa -- demonstrative used as article; nominative singular masculine of <sa, so, þata> this, that -- **the**

·244 magus -- strong noun, masculine; nominative singular of <magus> boy, son -- **child**

·245 in -- preposition; <in> into, towards; on account of; in, among, by -- **in**

·246 Iairusalem -- indeclinable noun; <Iaírusalēm> Jerusalem -- **Jerusalem**

·247 jah -- conjunction; <jah> and, also -- **and**

·248 ni -- adverb; <ni> not -- **not**

·249 wissedun -- preterite present verb; third person plural preterite of <*witan> to know -- **knew... (of it)**

·250 Iosef -- strong proper noun, masculine; nominative singular of <Iōsēf> Joseph -- **Joseph**

·251 jah -- conjunction; <jah> and, also -- **and**

·252 aiþei -- weak noun, feminine; nominative singular of <áiþei> mother -- **mother**

·253 is -- personal pronoun; genitive singular masculine of <is> he, she, it -- **his**

44 - hugjandona in gasinþjam ina wisan qemun dagis wig jah sokidedun ina in ganiþjam jah in kunþam.

·254 hugjandona -- weak verb class 1; nominative plural neuter of present participle of <hugjan> to think, to suppose -- **but... supposing** # neuter plural referring to individuals of mixed gender

·255 in -- preposition; <in> into, towards; on account of; in, among, by -- **in**

·256 gasinþjam -- weak noun, masculine; dative plural of <gasinþja> companion, company -- **the company**

·257 ina -- personal pronoun; accusative singular masculine of <is> he, she, it -- **him**

·258 wisan -- strong verb class 5; infinitive of <wisan> to be -- **to have been**

·259 qemun -- strong verb class 4; third person plural preterite of <qiman> to come, arrive -- **they... went**

·260 dagis -- strong noun, masculine; genitive singular of <dags> day -- **a day's**

·261 wig -- strong noun, masculine; accusative singular of <wigs> way, road, journey -- **journey**

·262 jah -- conjunction; <jah> and, also -- **and**

·263 sokidedun -- weak verb class 1; third person plural preterite of <sōkjan> to seek, ask -- **they sought**

·264 ina -- personal pronoun; accusative singular masculine of <is> he, she, it -- **him**

·265 in -- preposition; <in> into, towards; on account of; in, among, by -- **among**

·266 ganiþjam -- strong noun, masculine; dative plural of <ganiþjis> kinsman -- **their kinsfolk**

·267 jah -- conjunction; <jah> and, also -- **and**

·268 in -- preposition; <in> into, towards; on account of; in, among, by -- **...**

·269 kunþam -- adjective used as substantive; dative plural neuter of <kunþs> known, acquaintance -- **acquaintance**

45 - jah ni bigitandona ina gawandidedun sik in Iairusalem sokjandona ina.

·270 jah -- conjunction; <jah> and, also -- **and**

·271 ni -- adverb; <ni> not -- **not**

·272 bigitandona -- strong verb class 5; nominative plural neuter of present participle of <bigitan> to find, meet -- **when they found**

·273 ina -- personal pronoun; accusative singular masculine of <is> he, she, it -- **him**

·274 gawandidedun -- weak verb class 1; third person plural preterite of <gawandjan> to bring back, return -- **they turned back**

·275 sik -- reflexive pronoun; accusative of <sik> himself, herself, oneself -- **...**

·276 in -- preposition; <in> into, towards; on account of; in, among, by -- **to**

·277 Iairusalem -- indeclinable noun; <Iaírusalēm> Jerusalem -- **Jerusalem**

·278 sokjandona -- weak verb class 1; nominative plural neuter of present participle of <sōkjan> to seek, ask -- **having sought**

·279 ina -- personal pronoun; accusative singular masculine of <is> he, she, it -- **him**

46 - jah warþ afar dagans þrins, bigetun ina in alh sitandan in midjaim laisarjam jah hausjandan im jah fraihnandan ins.

·280 jah -- conjunction; <jah> and, also -- **and**

·281 warþ -- strong verb class 3; third person singular preterite of <waírþan> to become, to happen -- **it came to pass (that)**

·282 afar -- preposition; <afar> after, according to -- **after**

·283 dagans -- strong noun, masculine; accusative plural of <dags> day -- **days**

·284 þrins -- numeral; accusative plural masculine of <*þreis> three -- **three**

·285 bigetun -- strong verb class 5; third person plural preterite of <bigitan> to find, meet -- **they found**

·286 ina -- personal pronoun; accusative singular masculine of <is> he, she, it -- **him**

·287 in -- preposition; <in> into, towards; on account of; in, among, by -- **in**

·288 alh -- strong noun, feminine; dative singular of <alhs> temple -- **the temple**

·289 sitandan -- strong verb class 5; accusative singular masculine of present participle of <sitan> to sit -- **sitting**

·290 in -- preposition; <in> into, towards; on account of; in, among, by -- **in**

·291 midjaim -- adjective; dative plural masculine of <midjis> middle -- **the middle of**

·292 laisarjam -- strong noun, masculine; dative plural of <láisareis> teacher, master -- **the doctors**

·293 jah -- conjunction; <jah> and, also -- **both**

·294 hausjandan -- weak verb class 1; accusative singular masculine of present participle of <háusjan> to hear, listen -- **hearing**

·295 im -- personal pronoun; dative plural masculine of <is> he, she, it -- **them**

·296 jah -- conjunction; <jah> and, also -- **and**

·297 fraihnandan -- strong verb class 5; accusative singular masculine of present participle of <fraíhnan> to ask, question -- **asking... questions**

·298 ins -- personal pronoun; accusative plural masculine of <is> he, she, it -- **them**

47 - usgeisnodedun þan allai þai hausjandans is ana frodein jah andawaurdjam is.

·299 usgeisnodedun -- weak verb class 4; third person plural preterite of <usgeisnan> to be amazed, astonished -- **were astonished**

·300 þan -- conjunction; <þan> when, as (long as); then, at that time; but, and, however -- **and**

·301 allai -- adjective; nominative plural masculine of <alls> all, every -- **all**

·302 þai -- demonstrative used as relative pronoun; nominative plural masculine of <sa, so, þata> this, that -- **that**

·303 hausjandans -- weak verb class 1; nominative plural masculine of present participle of <háusjan> to hear, listen -- **heard**

·304 is -- personal pronoun; genitive singular masculine of <is> he, she, it -- **him**

·305 ana -- preposition; <ana> in, on, upon, at, over; to, into; against -- **at**

·306 frodein -- weak noun, feminine; dative singular of <frōdei> wisdom, understanding -- **understanding**

·307 jah -- conjunction; <jah> and, also -- **and**

·308 andawaurdjam -- strong noun, neuter; dative plural of <andawaúrdi> answer -- **answers**

·309 is -- personal pronoun; genitive singular masculine of <is> he, she, it -- **his**

48 - jah gasaihʉandans ina sildaleikidedun, jah qaþ du imma so aiþei is: magau, hʉa gatawides uns swa? sai, sa atta þeins jah ik winnandona sokidedum þuk.

·310 jah -- conjunction; <jah> and, also -- **and**

·311 gasaihʉandans -- strong verb class 5; nominative plural masculine of present participle of <gasaíhʉan> to see -- **when they saw**

·312 ina -- personal pronoun; accusative singular masculine of <is> he, she, it -- **him**

·313 sildaleikidedun -- weak verb class 1; third person plural preterite of <sildaleikjan> to wonder, to marvel -- **they were amazed**

·314 jah -- conjunction; <jah> and, also -- **and**

·315 qaþ -- strong verb class 5; third person singular preterite of <qiþan> to say, speak -- **said**

·316 du -- preposition; <du> to, towards; against; in -- **unto**

·317 imma -- personal pronoun; dative singular masculine of <is> he, she, it -- **him**

·318 so -- demonstrative used as article; nominative singular feminine of <sa, so, þata> this, that -- **...**

·319 aiþei -- weak noun, feminine; nominative singular of <áiþei> mother -- **mother**

·320 is -- personal pronoun; genitive singular masculine of <is> he, she, it -- **his**

·321 magau -- strong noun, masculine; vocative singular of <magus> boy, son -- **son**

·322 hʉa -- interrogative adverb; <hʉa> why -- **why**

·323 gatawides -- weak verb class 1; second person singular preterite of <gatáujan> to do, make -- **hast thou... dealt**

·324 uns -- personal pronoun; dative plural of <ik> I -- **with us** # Referring to Mary and Joseph. Gothic often employs a plural where a dual might be expected. The instances in this verse likely arise from the difference in gender of the referents, cf. winnandona; but this is not a necessary condition for the use of plural in place of dual.

·325 swa -- adverb; <swa> so, thus, as -- **thus**

·326 sai -- interjection; <sái> lo, behold -- **behold**

·327 sa -- demonstrative used as article; nominative singular masculine of <sa, so, þata> this, that -- **...**

·328 atta -- weak noun, masculine; nominative singular of <atta> father -- **father**

·329 þeins -- possessive adjective; nominative singular masculine of <þeins> thy, thine, your, yours -- **thy**

·330 jah -- conjunction; <jah> and, also -- **and**

·331 ik -- personal pronoun; nominative singular of <ik> I -- **I**

·332 winnandona -- strong verb class 3; nominative plural neuter of present participle of <winnan> to suffer -- **sorrowing** # neuter plural referring to individuals of mixed gender

·333 sokidedum -- weak verb class 1; first person plural preterite of <sōkjan> to seek, ask -- **have sought** # For the use of the plural, see the note above for uns.

·334 þuk -- personal pronoun; accusative singular of <þu> thou, you -- **thee**

49 - jah qaþ du im: hυa þatei sokideduþ mik? niu wisseduþ þatei in þaim attins meinis skulda wisan?

·335 jah -- conjunction; <jah> and, also -- **and**

·336 qaþ -- strong verb class 5; third person singular preterite of <qiþan> to say, speak -- **he said**

·337 du -- preposition; <du> to, towards; against; in -- **unto**

·338 im -- personal pronoun; dative plural masculine of <is> he, she, it -- **them**

·339 hυa þatei -- interrogative pronoun; nominative singular neuter of <hυas> who, what + relative pronoun; nominative singular neuter of <saei> who, he who, which -- **how (is it) that**

·340 sokideduþ -- weak verb class 1; second person plural preterite of <sōkjan> to seek, ask -- **ye sought** # For the use of the plural, see the note in the previous verse for uns.

·341 mik -- personal pronoun; accusative singular of <ik> I -- **me**

·342 niu -- adverb; <ni> not + interrogative particle; <-u> (interrogative particle, attached enclitically to first word of its clause) -- **not**

·343 wisseduþ -- preterite present verb; second person plural preterite of <*witan> to know -- **wist ye** # For the use of the plural, see the note in the previous verse for uns.

·344 þatei -- conjunction; <þatei> that, because, if -- **that**

·345 in -- preposition; <in> into, towards; on account of; in, among, by -- **about**

·346 þaim -- demonstrative used as pronoun; dative plural neuter of <sa, so, þata> this, that -- **business**

·347 attins -- weak noun, masculine; genitive singular of <atta> father -- **Father's**

·348 meinis -- possessive adjective; genitive singular masculine of <meins> my, mine -- **my**

·349 skulda -- preterite present verb; first person singular preterite of <*skulan> to owe, be obliged -- **I must**

·350 wisan -- strong verb class 5; infinitive of <wisan> to be -- **be**

50 - jah ija ni froþun þamma waurda þatei rodida du im.

·351 jah -- conjunction; <jah> and, also -- **and**

·352 ija -- personal pronoun; nominative plural neuter of <ita> it -- **they** # neuter plural referring to individuals of mixed gender

·353 ni -- adverb; <ni> not -- **not**

·354 froþun -- strong verb class 6; third person plural preterite of <fraþjan> to understand -- **understood**

·355 þamma -- demonstrative used as article; dative singular neuter of <sa, so, þata> this, that -- **the**

·356 waurda -- strong noun, neuter; dative singular of <waúrd> word -- **saying**

·357 þatei -- relative pronoun; nominative singular neuter of <saei> who, he who, which -- **which**

·358 rodida -- weak verb class 1; third person singular preterite of <rōdjan> to speak -- **he spake**

·359 du -- preposition; <du> to, towards; against; in -- **unto**

·360 im -- personal pronoun; dative plural masculine of <is> he, she, it -- **them** # or neuter, following ija

51 - jah iddja miþ im jah qam in Nazaraiþ, jah was ufhausjands im; jah aiþei is gafastaida þo waurda alla in hairtin seinamma.

·361 jah -- conjunction; <jah> and, also -- **and**

·362 iddja -- strong verb class 7; third person singular suppletive preterite of <gaggan> to come, go -- **he went (down)**

·363 miþ -- preposition; <miþ> with, among, together with, through, by, near -- **with**

·364 im -- personal pronoun; dative plural masculine of <is> he, she, it -- **them**

·365 jah -- conjunction; <jah> and, also -- **and**

·366 qam -- strong verb class 4; third person singular preterite of <qiman> to come, arrive -- **came**

·367 in -- preposition; <in> into, towards; on account of; in, among, by -- **to**

·368 Nazaraiþ -- indeclinable noun; <Nazaraíþ> Nazareth -- **Nazareth**

·369 jah -- conjunction; <jah> and, also -- **and**

·370 was -- strong verb class 5; third person singular preterite of <wisan> to be -- **was**

·371 ufhausjands -- weak verb class 1; nominative singular masculine of present participle of <ufháusjan> to obey, to be obedient -- **subject**

·372 im -- personal pronoun; dative plural masculine of <is> he, she, it -- **unto them**

·373 jah -- conjunction; <jah> and, also -- **but**

·374 aiþei -- weak noun, feminine; nominative singular of <áiþei> mother -- **mother**

·375 is -- personal pronoun; genitive singular masculine of <is> he, she, it -- **his**

·376 gafastaida -- weak verb class 3; third person singular preterite of <gafastan> to keep, hold fast -- **kept**

·377 þo -- demonstrative pronoun; accusative plural neuter of <þata> this, that -- **these**

·378 waurda -- strong noun, neuter; accusative plural of <waúrd> word -- **sayings**

·379 alla -- adjective; accusative plural neuter of <alls> all, every -- **all**

·380 in -- preposition; <in> into, towards; on account of; in, among, by -- **in**

·381 hairtin -- weak noun, neuter; dative singular of <haírtō> heart -- **heart**

·382 seinamma -- possessive adjective; dative singular neuter of <*seins> one's own -- **her**

52 - jah Iesus þaih frodein jah wahstau jah anstai at guda jah mannam.

·383 jah -- conjunction; <jah> and, also -- **and**

·384 Iesus -- strong proper noun, masculine; nominative singular of <Iēsus> Jesus -- **Jesus**

·385 þaih -- strong verb class 1; third person singular preterite of <þeihan> to thrive, to prosper -- **increased**

·386 frodein -- weak noun, feminine; dative singular of <frōdei> wisdom, understanding -- **in wisdom**

·387 jah -- conjunction; <jah> and, also -- **and**

·388 wahstau -- strong noun, masculine; dative singular of <wahstus> size, stature -- **stature**

·389 jah -- conjunction; <jah> and, also -- **and**

·390 anstai -- strong noun, feminine; dative singular of <ansts> grace, favor -- **in favor**

·391 at -- preposition; <at> at, by, to, with, of -- **with**

·392 guda -- strong noun, masculine; dative singular of <guþ> God -- **God**

·393 jah -- conjunction; <jah> and, also -- **and**

·394 mannam -- irregular noun, masculine; dative plural of <manna> man -- **man**

Lesson Text

2:41 jah wratodedun þai birusjos is jera ƕammeh in Iairusalem at dulþ paska. 42 jah biþe warþ twalibwintrus, usgaggandam þan im in Iairusaulwma bi biuhtja dulþais, 43 jah ustiuhandam þans dagans, miþþane gawandidedun sik aftra, gastoþ Iesus sa

magus in Iairusalem, jah ni wissedun Iosef jah aiþei is. [44] hugjandona in gasinþjam ina wisan qemun dagis wig jah sokidedun ina in ganiþjam jah in kunþam. [45] jah ni bigitandona ina gawandidedun sik in Iairusalem sokjandona ina. [46] jah warþ afar dagans þrins, bigetun ina in alh sitandan in midjaim laisarjam jah hausjandan im jah fraihnandan ins. [47] usgeisnodedun þan allai þai hausjandans is ana frodein jah andawaurdjam is. [48] jah gasaiƕandans ina sildaleikidedun, jah qaþ du imma so aiþei is: magau, ƕa gatawides uns swa? sai, sa atta þeins jah ik winnandona sokidedum þuk. [49] jah qaþ du im: ƕa þatei sokideduþ mik? niu wisseduþ þatei in þaim attins meinis skulda wisan? [50] jah ija ni froþun þamma waurda þatei rodida du im. [51] jah iddja miþ im jah qam in Nazaraiþ, jah was ufhausjands im; jah aiþei is gafastaida þo waurda alla in hairtin seinamma. [52] jah Iesus þaih frodein jah wahstau jah anstai at guda jah mannam.

Translation

From the King James version:

[2:41] Now his parents went to Jerusalem every year at the feast of the passover. [42] And when he was twelve years old, they went up to Jerusalem after the custom of the feast. [43] And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. [44] But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. [45] And when they found him not, they turned back again to Jerusalem, seeking him. [46] And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. [47] And all that heard him were astonished at his understanding and answers. [48] And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. [49] And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? [50] And they understood not the saying which he spake unto them. [51] And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. [52] And Jesus increased in wisdom and stature, and in favour with God and man.

Grammar

6. Sound Rules

6.1. Rules Characterizing Germanic: Grimm's and Verner's Laws

The most conspicuous sound shift affecting the Germanic languages is **Grimm's Law**. According to this rule, the following sound correspondences obtain between Proto-Indo-European and Proto-Germanic:

PIE				**PGmc**			
p	t	k	kw	f	þ	x	xw

b	d	g	gw		p	t	k	kw
bh	dh	gh	gwh		b	d	g	gw

In addition

p, t, k remain unchanged after s, and

t remains unchanged after p, k.

Certain discrepancies in the correspondences appear upon closer inspection of the data. In particular, one frequently finds that the Germanic voiceless spirants (f, þ, x, xw) and s become voiced:

f, þ, x, xw, s > v, ð, ḡ, ḡw, z.

Many of these counterexamples are explained by **Verner's Law**. This states that the **voiceless spirants remain when initial, or when immediately preceded by the PIE accent.** For example, *t >þ in PIE *bhréH-ter > Gothic broþar, but *t > ð in PIE *pH-tér > fadar [faðar]. Note in this last example that initial *p > f, with no voicing.

Consider the following examples:

PIE	Comparandum	PGmc	Gothic	Shift	Law
p-	podós (Gk.)	f-	fōtáus 'of the foot'	p > f	Grimm
-p-	kléptēs (Gk.)	-f-	hliftus 'thief'	p > f	Grimm
-p-	kapálam (Skt.)	-v-	háubiþ 'head'	p > v	Verner
t-	tu (Lat.)	þ-	þu 'thou'	t > þ	Grimm
-t-	várte (Skt.)	-þ-	waírþa 'I become'	t > þ	Grimm
-t-	patér (Gk.)	-ð-	fadar 'father'	t > ð	Verner
k-	cordis (Lat.)	x-	haírtins 'of the heart'	k > x	Grimm
-k-	déka (Gk.)	-x-	taíhun 'ten'	k > x	Grimm
k-	com-mūnis (Lat.)	-ḡ-	ga-máins 'common'	k > ḡ	Verner

s-	sá (Skt.)	s-	sa 'that'	s > s	Grimm
-s-	geú(s)ō (Gk.)	-s-	kiusa 'I choose'	s > s	Grimm
-s-	bhárase (Skt.)	-z-	baíraza 'art borne'	s > z	Verner

Note in the instance of Latin commūnis and Gothic gamáins that Verner's Law applies to proclitics. The example of Sanskrit bhárase and Gothic baíraza illustrates that the accent must be on the vowel *immediately* preceding the consonant for Grimm's Law to apply.

6.2. Rules Characterizing Gothic

Among the ancient Germanic languages Gothic is uniquely conservative in terms of phonology. As will be seen in the section on the weak preterite, the dental suffix retains a fuller expression than in languages such as Old English or Old Norse. Gothic also preserves a situation which precedes regular umlaut due to i in a following syllable. For example, compare Gothic alþeis 'old' and alþiza 'older' to Old English eald and ieldra, respectively; similarly compare PGmc. *gastiz > Goth. gasts to Old Norse gestr.

Gothic does, however, show some important sound changes. Some of the more notable examples appear below.

*6.2.1 Initial *fl-*

Initial *fl- > þl- in syllables ending in h /x/. Compare Old Saxon and Old High German fliohan 'flee' to Gothic þliuhan. The same may also occur in stems ending in q /kw/: for example, Gothic þlaqus 'putting out leaves, tender' with possible relation to Old High German flah 'flat', Latin placidus ('flat, even' and hence) 'gentle, quiet'. The change *fl- > þl- does not occur in stems with other final consonants. For example, compare Gothic flōdus to Old English and Old Saxon flōd 'flood, stream'.

6.2.2 Final -s

As mentioned in Section 3.1, **final -s > *zero* before (short vowel) + (consonantal r)**. For example, waír + -s > waír 'man'; similarly baúr 'son', anþar 'second', unsar 'our'. Compare dags 'day', gasts 'guest', akrs 'field', swērs 'honored', skeirs 'clear', G brōþrs 'of a brother'.

Additionally, **-s > *zero* before stem-final s**. For example, runs + -s > runs 'a running'. Compare accusative runs, showing the s is part of the stem, not the nominative ending.

6.3. Sound Changes in Gothic Strong Preterites

Several sound changes occur frequently when consonants become final in the past tense or combine with the second person singular past tense ending -t. These are collected here for reference.

·395 **Final b > f** after a vowel or diphthong in the 1st and 3rd person singular, e.g. gadaban 'be fitting' yields gadōf.

·396 **Final d > þ** after a vowel or diphthong in the 1st and 3rd person singular, e.g. bidjan 'entreat' yields baþ.

·397 **b > f before -t** in the 2nd person singular, e.g. giban 'give' yields gaft.

·398 **d > s before -t** in the 2nd person singular, e.g. anabiudan 'command' yields anabáust.

·399 **t > s before -t** in the 2nd person singular, e.g. bigitan 'find' yields bigast.

·400 **þ > s before -t** in the 2nd person singular, e.g. qiþan 'say' yields qast.

7. Strong Declension

7.1. i-Stems

Several nouns have stems ending in i. As mentioned above, this does *not* lead to regular umlaut of the root vowel as it does in other Germanic languages such as Old Norse and Old English. The nouns gards 'court', staþs 'place', and gasts 'guest' illustrate the masculine forms of the i-declension; ansts 'grace', fahēþs 'joy', and qēns 'woman' illustrate the feminine forms. Recall that ei is the Gothic spelling of [ī].

i-Stem	**Masculine**			**Feminine**		
Stem	gardi-	stadi-	gasti-	ansti-	fahēdi-	qēni-
N Sg.	gards	staþs	gasts	ansts	fahēþs	qēns
A, V	gard	staþ	gast	anst	fahēþ	qēn
G	gardis	stadis	gastis	anstáis	fahēdáis	qēnáis
D	garda	stada	gasta	anstái	fahēdái	qēnái
N Pl.	gardeis	stadeis	gasteis	ansteis	fahēdeis	qēneis
A	gardins	stadins	gastins	anstins	fahēdins	qēnins
G	gardē	stadē	gastē	anstē	fahēdē	qēnē
D	gardim	stadim	gastim	anstim	fahēdim	qēnim

Note that, because of the lack of umlaut, the singular forms of masculine i-stems parallel those of the a-stems. Feminine abstract nouns in -ōns and -áins, derived from verbs of the second and third weak conjugation, decline like ansts. For example, laþōns 'invitation' from laþōn 'to invite', mitōns 'a thought' from mitōn 'to think over', bauáins 'a dwelling' from bauan 'to inhabit', libáins 'life' from liban 'to live'.

Some nouns which belong to the i-declension in Gothic belong to the a-declension in

sister languages. For example, compare Gothic gards to the Old Norse a-stem garðr, but Goth. gasts and ON gestr are both i-declension. By contrast, Gothic qēns appears both as i-stem in the Eddic form kvæn and as the ōn-stem kona (G pl. kvenna) in Old Norse.

The masculine noun náus 'corpse' has plural forms N. naweis and A. nawins. The feminine noun háims 'village' follows the declension of ansts in the singular, but follows the ō-stem giba in the plural (see Section 3.2). Feminine abstract nouns in -eins follow the declension of ansts, except for N pl. -ōs and G pl. -ō. The forms of the masculine náus 'corpse' and of the feminine háims 'village' and láiseins 'doctrine' are given below.

	Masculine	**Feminine**	
Stem	nawi-	háimi-	láiseini-
N Sg.	náus	háims	láiseins
A, V		háim	láisein
G		háimáis	láiseináis
D		háimái	láiseinái
N Pl.	naweis	háimōs	láiseinōs
A	nawins	háimō	láiseinins
G		háimō	láiseinō
D		háimōm	láiseinim

7.2. u-Stems

The u-stem nouns appear in all genders, though there are few remnants of neuter forms. The masculine sunus 'son', feminine handus 'hand', and neuter faíhu 'cattle' illustrate the declension.

u-Stem	**Masculine**	**Feminine**	**Neuter**
Stem	sunu-	handu-	faíhu-

N Sg.	sunus	handus	faíhu
A, V	sunu	handu	faíhu
G	sunáus	handáus	*faíháus
D	sunáu	handáu	faíháu
N Pl.	sunjus	handjus	
A	sununs	handuns	
G	suniwē	handiwē	
D	sunum	handum	

Some scribes write N sg. sunáus beside sunus, D sg. sunu beside sunáu, and V sg. sunáu beside sunu. The neuter noun filu 'much' falls under this declension, with G sg. filáus used adverbially with comparatives in the sense 'very'.

8. Personal Pronouns

Because of the rich morphology of the Gothic verb, subject pronouns are generally unnecessary. They are used only for emphasis. In addition to singular and plural, the first and second person pronouns also distinguish a dual number, e.g. wit 'we two', igqara 'of you two'.

8.1. First and Second Person Pronouns

The forms of the Gothic first and second person pronouns are as follows.

	1st Person	**2nd Person**
N Sg.	ik	þu
A	mik	þuk
G	meina	þeina
D	mis	þus
N Du.	wit	*jut

A	ugkis	igqis
G	*ugkara	igqara
D	ugkis	igqis
N Pl.	weis	jus
A	uns, unsis	izwis
G	unsara	izwara
D	unsis, uns	izwis

Note that the first person plural A uns and D unsis often interchange with one another. The oblique forms fill the role of first and second person reflexive pronouns, so that e.g. Modern English 'I hit myself' would be more literally in Gothic 'I hit me'.

8.2. Third Person Pronouns

The third person pronoun is built from a stem i-. Unlike the first and second person pronouns, these do not serve as reflexives. Instead the forms sik, seina, sis serve as reflexives. Though the forms are singular, they serve as reflexives for all genders and numbers. Thus the reflexive of is in the accusative is sik 'himself', and likewise the reflexive of neut. N pl. ija in the accusative is sik 'themselves'. The forms of the third person pronoun and the reflexive are given below.

3rd Person	**Masculine**	**Neuter**	**Feminine**	**Reflexive**
N Sg.	is	ita	si	-
A	ina	ita	ija	sik
G	is	is	izōs	*seina
D	imma	imma	izái	sis
N Pl.	eis	ija	*ijōs	-
A	ins	*ija	ijōs	sik
G	izē	*izē	izō	seina
D	im	im	im	sis

9. Weak Verb Conjugation

Weak verbs form a category separate from strong verbs. Whereas vowel gradation (ablaut) characterizes strong verbs (cf. Modern English *sing-sang-sung-song*), this is not so for weak verbs. Rather the addition of a **dental suffix** -d- in the past tense characterizes weak verbs (cf. Modern English *arrive-arrived*). This dental suffix is appended to the verbal stem, before the addition of personal endings. The dental suffix is found not only in finite verbal forms, but also in the past participle (cf. Modern English 'That problem, addresse*d* by Einstein, was the beginning of modern quantum theory').

9.1. Weak Verb Classes

Gothic has four classes of weak verbs. These classes are distinguished by the vowel which precedes the dental suffix, and the presence or absence of a nasal appended to the stem: -i-, -ō-, -ái-, -nō-. These correlate with different forms of the infinitive. The following chart lists examples of the Gothic weak verb classes.

Class	Preterite (1/3 Sg.)	Infinitive	Meaning
i	nas-i-da	nas-jan	'save'
ii	salb-ō-da	salb-ōn	'anoint'
iii	hab-ái-da	hab-an	'have'
iv	full-nō-da	full-nan	'become full'

9.2. Active Paradigm

The class i verb nasjan 'save' illustrates the active forms of the weak verb.

Weak Verbs	Indicative	Subjunctive	Imperative
Present			
1 Sg.	nasja	nasjáu	
2	nasjis	nasjáis	nasei
3	nasjiþ	nasjái	nasjadáu

1 Du.	nasjōs	nasjáiwa	
2	nasjats	nasjáits	nasjats
1 Pl.	nasjam	nasjáima	nasjam
2	nasjiþ	nasjáiþ	nasjiþ
3	nasjand	nasjáina	nasjandáu
Past			
1 Sg.	nasida	nasidēdjáu	
2	nasidēs	nasidēdeis	
3	nasida	nasidēdi	
1 Du.	nasidēdu	nasidēdeiwa	
2	nasidēduts	nasidēdeits	
1 Pl.	nasidēdum	nasidēdeima	
2	nasidēduþ	nasidēdeiþ	
3	nasidēdun	nasidēdeina	
Infinitive	nasjan		
Pres. Ptc.	nasjands		
Past Ptc.	nasiþs		

All present forms derive from the infinitive, minus the -an ending. All past forms contain the dental suffix. Note that all finite preterite forms, except for the singular indicative, contain the suffix -dēd- rather than simply -d-.

9.3. Mediopassive Paradigm

As with the strong verbs, the morphological mediopassive has only present forms. The forms of nasjan 'save' illustrate the paradigm.

Weak Verbs	Indicative	Subjunctive
1 Sg.	nasjada	nasjáidáu
2	nasjaza	nasjáizáu
3	nasjada	nasjáidáu
1 Du.		
2		
1 Pl.	nasjanda	nasjáindáu
2	nasjanda	nasjáindáu
3	nasjanda	nasjáindáu

There are no forms for the dual. Be careful to note that the -d- of the mediopassive forms is found in *all* verbs, strong and weak; it is not to be confused with the -d- of the weak dental preterite. The stem of these forms derives from the infinitive, as with the present active forms.

10. Particles and Conjunctions

Gothic makes use of a number of conjunctions. The simple joining of two clauses in a **copulative** fashion is most often accomplished with jah 'and'. This conjunction stands as the first element in its clause: warþ hūhrus abrs and gawi jáinata, *jah* is dugann alaþarba waírþan 'a great famine came over that people, *and* he started to become very poor' (Luke 15.14). jah is also found sentence-initially, continuing a previous sentence in a style parallel to Greek kaí in the New Testament. The enclitic -uh 'and' affixes to the first word of its clause: Galáiþ in praitaúria aftra Peilātus jah wōpida Iēsu qaþ*uh* imma... 'Pilate came into the pretorium again and called Jesus *and* said to him...' (John 18.33). Following iþ 'but', the conjunction -uh generally attaches to the verb of the clause: iþ Iesus iddj*uh* miþ im 'and then Jesus went with them' (Luke 7.6). The negative copulative is nih 'and not', a combination of ni 'not' and -uh. nih generally stands at the beginning of its clause: ni maúrnáiþ sáiwalái izwarái ƕa matjáiþ jah ƕa drigkáiþ *nih* leika izwaramma ƕē wasjáiþ 'have no thought for your life, what you shall eat and what you shall drink; *nor*

for your body, how you shall dress' (Matthew 6.25).

The general **disjunctive** particle is aíþþáu 'or'. The sequence 'either... or' is typically jabái... aíþþáu or andizuh... aíþþáu. For example, untē *jabái* fijáiþ áinana jah anþarana frijōþ, *aíþþáu* áinamma ufháuseiþ iþ anþaramma frakann 'for *either* he will hate the one, and love the other; *or else* he will hold to the one, and despise the other' (Matthew 6.24). In direct questions of a disjunctive nature one finds -u... þáu '(either)... or', where -u is appended to the first word of the first question: ab*u* þus silbin þu þata qiþis, *þáu* anþarái þus qēþun bi mik? 'Sayest thou this thing of thyself, or did others tell it thee of me?' (John 18.34) Indirect disjunctive questions usually omit -u, though þáu remains to mark the second part.

There are several **adversative** particles: iþ, aþþan, ak, akei. These generally stand at the head of their clause: Háusidēduþ þatei qiþan ist þáim áirizam: ni maúrþrjáis; *iþ* saei maúrþreiþ skula waírþiþ stauái. *aþþan* ik qiþa izwis... 'Ye have heard that it was said of them of old time, Thou shalt not kill; *and* whosoever shall kill shall be in danger of the judgment: *But* I say unto you...' (Matthew 5.21-22). The particle ak generally follows a negative introduction, while akei follows a positive. For example, ni hugei hauhaba, *ak* ogs 'Be not highminded, *but* fear' (Romans 11.20); compare all binah, *akei* ni all daug 'All things are lawful for me, *but* all things are not expedient' (1 Cor. 10.23).

The main **causal** conjunctions are áuk, allis, raíhtis, untē. The particles áuk, allis, raíhtis generally occupy second position in their clause, though áuk and raíhtis may also occupy third position. For example: mahteigs *áuk* ist '*for* [God] is able' (Romans 14.4); maht wēsi *áuk* '*For* it might have been' (Mark 14.5). áuk may combine with raíhtis or allis: sa *áuk raíhtis* '*for* he' (Mark 6.17); saei *áuk allis* '*for* whoever' (Mark 9.41). By contrast, untē 'for, because, until' occupies the first position in its clause: áudagái þái hráinjahaírtans, *untē* þái guþ gasaihƕand 'Blessed are the pure in heart: *for* they shall see God' (Matthew 5.8).

For ease of reference, the most common connective particles are listed in the following chart, along with their essential roles and basic translations.

Conjunction	Type	Meaning
aíþþáu	disjunctive	'or'
ak	adversative	'but'
akei	adversative	'but'
allis	causal	'for, because'

andizuh... aíþþáu	disjunctive	'either... or'
aþþan	adversative	'but, however'
áuk	causal	'for, because'
biþē	temporal	'while'
duþē (duþþē)	conclusive	'therefore'
	final	'to the end that, because'
duþþē ei	final	'to the end that, because'
du þamma ei	final	'to the end that, because'
ei	final	'that, so that'
eiþan	conclusive	'therefore'
faúrþizei	temporal	'before that'
ƕáiwa	comparative	'how'
ibái (iba)	final	'lest, that... not'
iþ	adversative	'but, however'

jabái	conditional	'if'
jah	copulative	'and'
jah... jah	copulative	'both... and'
jaþþē... jaþþē	disjunctive	'whether... or'
miþþanei	temporal	'while'
ni þatáinei... ak jah	copulative	'not only... but also'
ni (nih)... ni (nih)	disjunctive	'neither... nor'
nibái (niba)	conditional	'unless, if... not'
nih	copulative	'and not'
nih... ak jah	copulative	'not only... but also'
nu	conclusive	'therefore'
nunu	conclusive	'therefore'
nuh	conclusive	'therefore'

raíhtis	causal	'for, because'
sunsei	temporal	'as soon as'
swaei	final	'so that'
swaswē	final	'so that'
	comparative	'so as'
swē	temporal	'just as'
	comparative	'as'
swēþáuh	concessive	'indeed, however'
þan	adversative	'but, however'
	temporal	'when, as long as'
þandē	causal	'inasmuch as'
	temporal	'when, as long as'
		'until, until that, as long as'
þannu	conclusive	'therefore'
þanuh	conclusive	'therefore'
þaruh	conclusive	'therefore'

þatei	final	'that'
þáu	concessive	'in that case'
þáuhjabái	concessive	'even though'
þēei	causal	'because'
	final	'that'
þei	final	'that'
uh (encl.)	copulative	'and'
und þatei	temporal	'until, until that, as long as'
untē	causal	'for, because'
	temporal	'until, until that, as long as'

Gothic Online

Lesson 3

Todd B. Krause and Jonathan Slocum

Linguistic Origins of the Goths

The linguistic remains of Gothic provide a window into the origin and history of the Gothic tribes that sometimes complements, and sometimes conflicts with, literary and archaeological records. Specifically, the words borrowed by Gothic from different languages, as well as those borrowed by other languages from Gothic, provide clues about cultural contact, and hence possible geographic location. Generally, at least in the ancient world, languages are assumed to borrow from neighboring languages. Such an assumption certainly leads to some objections, but on the whole it forms a good working hypothesis, which may lead to conclusions that can be compared with the archaeological

and literary records for confirmation. If such a hypothesis fails, however, scholars must look for other means for the languages to come into contact, such as through travel along common trade routes.

The Gothic language as recorded in Wulfila's translation contains loan-words from Latin and Celtic. This could imply that either the Goths were settled close to Roman or Celtic populations, or they were in contact with them via commerce or some other means. Since the literary sources pertaining to the Goths generally speak of their origins near the Baltic Sea, scholars have primarily looked for what modes of contact the Goths may have had with these peoples from a distance. For example, if the Goths were never proximate to the Romans, the Latin loans may have come from Gothic mercenaries in Roman employ, since many of the loans have a military character: Gothic *annō from Latin annōna 'military wages'; Gothic militōn 'serve in the army' from Latin mīlēs, pl. mīlitēs 'soldier'. Such loans could could date to the period of contact between Romans and Gutones, when Drusus, son of Tiberius, convinced Catualda, chief of the Gotones, to enter the fight against the Marcomanni.

Celtic loans are likewise often of a military or political character, such as Gothic reiks: compare Gaulish -rīx, and Old Irish rī, genitive rīg. Such Celtic acculturation was possible during the Wielbark period, where the Gutones in the region belonged to the Lugian cult league. Scholars suspect the Lugians were considered Celts before the birth of Christ, but after a century had come to be considered Germanic, closely allied to the Vandals. This holdover of Celtic terms, as with Latin terms possibly borrowed during the Marcomannic wars, requires the Gutonic language to carry over into 4th century Gothic. Proximity to Celtic Lugians does not explain why these particular elements are common only to Celtic and Gothic, since other Germanic tribes were part of the Lugian league.

There are some facts (see Kortlandt, 2000) which argue against a theory of Scandinavian origin for the Goths. On the one hand, much of the source material, admittedly for Jordanes and perhaps for his predecessors Ablabius and Cassiodorus as well, is in the form of oral traditions, the interpretation of which may change within a culture as the culture itself changes. On the other hand, there are some problems with the notion of large-scale migration from the Baltic to the Black Sea. One problem is that the region between the point of origin and the destination is believed to be the homeland of the Slavs, who seem not to have moved until the advent of the Huns. This seems unlikely if there was a mass migration of Goths through the territory. (It is subject to the same argument that supposes the advent of the Huns is what caused the Goths to press into Roman territory.) In addition, the general trend of migration near the borderland of the steppes was westward from poorer lowland to richer upland, not eastward. Another typical trend of the period is that of migration toward more civilized areas rather than away from them, hence in this case toward the Roman Empire's nearest border, the Danube -- a direction in which the Slavs in fact moved, a few centuries later.

Therefore a different proposal arises (Kortlandt, 2000), namely that the Gutones moved south early, toward Italy and the Roman Empire, until they came to the Danube. There they adopted the speech of Alemannic tribes that had previously migrated to the region from the west, and whose speech would already be colored by Roman contact. They were prevented from entering Roman territory, and joined forces with other Germanic tribes in Lower Austria. This mingling of the Gutones with other Germanic tribes in the region

resulted in the Gothic ethnogenesis.

One simple fact supporting such a theory is the panoply of names applied to the Goths in the course of their migrations, none of which is actually 'Goth' until a fairly late date. It seems especially likely that the Gothic tribe through the 3rd and 4th centuries was composed of several fluid factions. To add to such literary observations, there is linguistic data as well that may support a Gothic ethnogenesis in southern Germany.

In particular, some of the linguistic features deemed most conservative in Gothic, such as the reduplicated suffix in the past plural of weak verbs, may in fact be innovations. If the origin of the weak verbs is the dh-determinative, then the reduplication found in Gothic may not be an archaic holdover, but rather a form based on analogy with such forms as the preterite of *dhē in Old High German.

In reference to Latin, the fact that the Latin suffix -ārius is productive in the Gothic words such as bōkareis 'scribe', láisareis 'teacher', liuþareis 'singer', mōtareis 'toll-taker', sōkareis 'disputer', may argue for closer contact than merely mercenary jargon. Other cultural loans from Latin, lacking military character, are common, e.g. aurali 'napkin' < Lat. ōrārium; kubitus 'reclining (company) at a table' < Lat. cubitus; aurti-gards, with first element from Latin hortus; mēs < Vulgar Latin mēsa < Latin mēnsa. The word lukarn 'lamp' is an early borrowing from Latin; aket, akeit 'vinegar', a borrowing from Latin acētum, because of non-palatalized *c*-, may have been borrowed in 1st-3rd centuries, before migration to Russia. Also borrowed from Latin were Kreks 'Greek' and marikreitum 'pearls', showing the change of Latin g to Gmc k, interesting in light of the fact that the Alemannic dialects lack voiced obstruents. In fact, Greek words often appear in Latinized forms, e.g. aípistula 'letter', aíwaggeljō 'gospel', paúrpura 'purple', diabulus 'devil'. Greek words with accented -í- often show -j-, i.e. no accent, in Gothic: aikklesjō 'congregation', skaúrpjōnō 'of scorpions'. In general Greek o is represented by Gothic ō, as in Gothic Aírmōgaínēs corresponding to Greek Ermogénēs. However the fact that Greek o-stems are inflected as Gothic u-stems in the singular, and as i-stems in the plural, may be a result of Latin transmission: Iudaius, -áus sg.; Iudaieis, ē pl.

Thus there may have been a protracted period of close contact between the Goths and Romans well before Wulifila's translation, and the Celtic loans need not have come from Lugians in the north, but possibly from the Bastarni (if they were in fact Celts) in the Balkans. Certain words adopted from Latin into Gothic also show devoicing characteristic of Alemannic dialects, which suggests that the Goths may have been in close proximity to southern Germanic dialects for an extended period. It seems that the linguistic picture of Gothic origins is as heterogeneous as that derived from the literary and archaeological remains.

Reading and Textual Analysis

The following passage is from John 6.1-14, in which Jesus provides enough bread and fish to feed the multitude. The Gothic translation shows some noteworthy linguistic features. In 6.6, the phrase habáida táujan '(what) he would do' provides an example of a compound future tense, with a sense of necessity given by haban. The following verse, John 6.7, has the phrase twáim hundam skattē hláibōs ni ganōhái sind, literally 'loaves at (the price) two hundred of coins are not enough'. This shows the common use of the genitive with a numeral, analogous to Modern English 'a little bit *of* money'; likewise it

illustrates the use of an instrumental dative with genōhs to denote price. John 6.8 contains the genitive Paítráus. Greek loan words in -os tend to be declined according to the Gothic u-declension.

We find in verse 6.11 some insight into the original Greek source of the Gothic translation. As with the Old English translation and Wycliffe's translation of 1389, Gothic lacks the phrase 'to the disciples, and the disciples'. This suggests that the Gothic translator worked with a manuscript different from that used to prepare the King James Version, but belonging to the same family as that of earlier English translations.

Note also the syntax of the word wáihts in John 6.12 : wáihtái ni fraqistnái 'that nothing be lost'. Here the dative of wáihts (with negative ni) is used with an impersonal verb, giving more literally '(that) it be lost for (no)thing' or 'at (no)thing', equivalent to '(that) it be lost in no way, in no respect'. The syntax of John 6.14 is similarly noteworthy: gasaíhυandans þōei gatawida táikn Iēsus, literally 'seeing the-which-(Jesus)-did miracle', where the relative clause has been pulled to the front, before its actual antecedent. This fronting of the relative clause is common to many of the Indo-European languages, including Sanskrit and even its modern daughters, such as Hindi.

6:1 - Afar þata galaiþ Iesus ufar marein þo Galeilaie jah Tibairiade.

·401 afar -- preposition; <afar> after, according to -- **after**

·402 þata -- demonstrative pronoun; accusative singular neuter of <þata> this, that -- **these things**

·403 galaiþ -- strong verb class 1; third person singular preterite of <galeiþan> to go, travel -- **went**

·404 Iesus -- strong proper noun, masculine; nominative singular of <Iēsus> Jesus -- **Jesus**

·405 ufar -- preposition; <ufar> over, above, beyond -- **over**

·406 marein -- weak noun, feminine; dative singular of <marei> sea, lake -- **sea**

·407 þo -- demonstrative used as article; accusative singular feminine of <sa, so, þata> this, that -- **the**

·408 Galeilaie -- strong proper noun, masculine; genitive plural of <Galeilaius> Galilean -- **of Galilee** # literally 'of the Galileans'

·409 jah -- conjunction; <jah> and, also -- **and**

·410 Tibairiade -- strong proper noun, masculine; genitive plural of <*Tibaíriadeis> Tiberians -- **(which is the sea of) Tiberias** # literally '(and) of the Tiberians'

2 - jah laistida ina manageins filu, unte gasehυun taiknins þozei gatawida bi siukaim.

·411 jah -- conjunction; <jah> and, also -- **and**

·412 laistida -- weak verb class 1; third person singular preterite of <láistjan> to follow -- **followed**

·413 ina -- personal pronoun; accusative singular masculine of <is> he, she, it -- **him**

·414 manageins -- weak noun, feminine; genitive singular of <managei> crowd, multitude -- **multitude**

·415 filu -- strong noun, neuter; nominative singular of <filu> much, many -- **a great**

·416 unte -- conjunction; <untē> for, because, since, until -- **because**

·417 gasehuun -- strong verb class 5; third person plural preterite of <gasaíhuan> to see -- **they saw**

·418 taiknins -- strong noun, feminine; accusative plural of <táikns> sign, wonder -- **(his) miracles**

·419 þozei -- relative pronoun; accusative plural feminine of <saei> who, he who, which -- **which**

·420 gatawida -- weak verb class 1; third person singular preterite of <gatáujan> to do, make -- **he did**

·421 bi -- preposition; <bi> by, about; concerning; around, against; according to, on account of; for; at; after; near -- **on**

·422 siukaim -- adjective used as substantive; dative plural masculine of <siuks> sick -- **them that were diseased**

3 - usiddja þan ana fairguni Iesus jah jainar gasat miþ siponjam seinaim.

·423 usiddja -- strong verb class 7; third person singular suppletive preterite of <usgaggan> to go out -- **went up**

·424 þan -- conjunction; <þan> when, as (long as); then, at that time; but, and, however -- **and**

·425 ana -- preposition; <ana> in, on, upon, at, over; to, into; against -- **into**

·426 fairguni -- strong noun, neuter; accusative singular of <faírguni> mountain -- **a mountain**

·427 Iesus -- strong proper noun, masculine; nominative singular of <Iēsus> Jesus -- **Jesus**

·428 jah -- conjunction; <jah> and, also -- **and**

·429 jainar -- adverb; <jáinar> yonder, there -- **there**

·430 gasat -- strong verb class 5; third person singular preterite of <gasitan> to sit -- **he sat**

·431 miþ -- preposition; <miþ> with, among, together with, through, by, near -- **with**

·432 siponjam -- strong noun, masculine; dative plural of <sipōneis> disciple -- **disciples**

·433 seinaim -- possessive adjective; dative plural masculine of <*seins> one's own -- **his**

4 - wasuh þan nehua pasxa, so dulþs Iudaie.

·434 wasuh -- strong verb class 5; third person singular preterite of <wisan> to be + enclitic conjunction; <-uh> but, and, now, therefore -- **was**

·435 þan -- conjunction; <þan> when, as (long as); then, at that time; but, and, however -- **and**

·436 neƕa -- preposition; <nēƕa> near -- **nigh**

·437 pasxa -- strong noun, feminine; indeclinable; <paska> Passover -- **the passover**

·438 so -- demonstrative used as article; nominative singular feminine of <sa, so, þata> this, that -- **the**

·439 dulþs -- strong noun, feminine; nominative singular of <dulþs> feast -- **a feast**

·440 Iudaie -- strong proper noun, masculine; genitive plural of <*Iudaieis> Jew -- **of the Jews**

5 - þaruh ushof augona Iesus jah gaumida þammei manageins filu iddja du imma, qaþuh du Filippau: ƕaþro bugjam hlaibans, ei matjaina þai?

·441 þaruh -- conjunction; <þaruh> therefore, but, and; there; now -- **When... then**

·442 ushof -- strong verb class 6; third person singular preterite of <ushafjan> to lift up -- **lifted up**

·443 augona -- weak noun, neuter; accusative plural of <áugō> eye -- **(his) eyes**

·444 Iesus -- strong proper noun, masculine; nominative singular of <Iēsus> Jesus -- **Jesus**

·445 jah -- conjunction; <jah> and, also -- **and**

·446 gaumida -- weak verb class 1; third person singular preterite of <gáumjan> to observe, perceive, see -- **saw**

·447 þammei -- relative pronoun; dative singular neuter of <saei> who, he who, which -- **...**

·448 manageins -- weak noun, feminine; nominative plural of <managei> crowd, multitude -- **company**

·449 filu -- strong noun, neuter; nominative singular of <filu> much, many -- **a great**

·450 iddja -- strong verb class 7; third person singular suppletive preterite of <usgaggan> to go out -- **come**

·451 du -- preposition; <du> to, towards; against; in -- **unto**

·452 imma -- personal pronoun; dative singular masculine of <is> he, she, it -- **him**

·453 qaþuh -- strong verb class 5; third person singular preterite of <qiþan> to say, speak + enclitic conjunction; <-uh> but, and, now, therefore -- **he saith**

·454 du -- preposition; <du> to, towards; against; in -- **unto**

·455 Filippau -- strong proper noun, masculine; dative singular of <Filippus> Philip -- **Philip**

·456 ƕaþro -- adverb; <ƕaþrō> whence, where -- **whence**

·457 bugjam -- weak verb class 1; first person plural of <bugjan> to buy -- **shall we buy**

·458 hlaibans -- strong noun, masculine; accusative plural of <hláifs> bread, loaf -- **bread**

·459 ei -- conjunction; <ei> that, so that; whether; (relative particle) -- **that**

·460 matjaina -- weak verb class 1; third person plural present subjunctive of <matjan> to eat -- **may eat**

·461 þai -- demonstrative used as pronoun; nominative plural masculine of <sa, so, þata> this, that -- **these**

6 - þatuh þan qaþ fraisands ina: iþ silba wissa þatei habaida taujan.

·462 þatuh -- demonstrative used as pronoun; accusative singular neuter of <sa, so, þata> this, that + enclitic conjunction; <-uh> but, and, now, therefore -- **this**

·463 þan -- conjunction; <þan> when, as (long as); then, at that time; but, and, however -- **and**

·464 qaþ -- strong verb class 5; third person singular preterite of <qiþan> to say, speak -- **he said**

·465 fraisands -- strong verb class 7; nominative singular masculine of present participle of <fráisan> to tempt -- **to prove**

·466 ina -- personal pronoun; accusative singular masculine of <is> he, she, it -- **him**

·467 iþ -- conjunction; <iþ> but, however, if -- **for**

·468 silba -- reflexive pronoun; nominative singular masculine of <silba> self -- **himself**

·469 wissa -- preterite present verb; third person singular preterite of <*witan> to know -- **he... knew**

·470 þatei -- relative pronoun; accusative singular neuter of <saei> who, he who, which -- **what**

·471 habaida -- weak verb class 3; third person singular preterite of <haban> to have -- **he would**

·472 taujan -- weak verb class 1; infinitive of <taujan> to do -- **do**

7 - andhof imma Filippus: twaim hundam skatte hlaibos ni ganohai sind þaim, þei nimai ƕarjizuh leitil.

·473 andhof -- strong verb class 6; third person singular preterite of <andhafjan> to answer -- **answered**

·474 imma -- personal pronoun; dative singular masculine of <is> he, she, it -- **him**

·475 Filippus -- strong proper noun, masculine; nominative singular of <Filippus> Philip -- **Philip**

·476 twaim -- numeral; dative plural masculine of <twa> two -- **two**

·477 hundam -- numeral; dative plural masculine of <hund> hundred -- **hundred**

·478 skatte -- strong noun, masculine; genitive plural of <skatts> coin, denarius -- **pennyworth of**

·479 hlaibos -- strong noun, masculine; nominative plural of <hláifs> bread, loaf -- **bread**

·480 ni -- adverb; <ni> not -- **not**

·481 ganohai -- adjective; nominative plural masculine of <ganōhs> enough -- **sufficient**

·482 sind -- strong verb class 5; athematic third person plural of <wisan> to be -- **is**

·483 þaim -- demonstrative used as pronoun; dative plural masculine of <sa, so, þata> this, that -- **for these**

·484 þei -- conjunction; <þei> that, so that; as -- **that**

·485 nimai -- strong verb class 4; third person singular present subjunctive of <niman> to take, receive -- **may take**

·486 ƕarjizuh -- indefinite pronoun; nominative singular masculine of <ƕarjizuh> each, every -- **every one (of them)**

·487 leitil -- adjective used as substantive; accusative singular neuter of <leitils> little -- **a little**

8 - qaþ ains þize siponje is, Andraias, broþar Paitraus Seimonaus:

·488 qaþ -- strong verb class 5; third person singular preterite of <qiþan> to say, speak -- **saith (unto him)**

·489 ains -- numeral; nominative singular masculine of <áins> one -- **one**

·490 þize -- demonstrative used as article; genitive plural masculine of <sa, so, þata> this, that -- **...**

·491 siponje -- strong noun, masculine; genitive plural of <sipōneis> disciple -- **disciples**

·492 is -- personal pronoun; genitive singular masculine of <is> he, she, it -- **his**

·493 Andraias -- weak proper noun, masculine; nominative singular of <Andraías> Andrew -- **Andrew**

·494 broþar -- weak noun, masculine; nominative singular of <brōþar> brother -- **brother**

·495 Paitraus -- strong proper noun, masculine; genitive singular of <Paítrus> Peter -- **Peter's**

·496 Seimonaus -- strong proper noun, masculine; genitive singular of <Seimōn> Simon -- **Simon**

9 - ist magula ains her, saei habaiþ ·e· hlaibans barizeinans jah ·b· fiskans; akei þata hua ist du swa managaim?

·497 ist -- strong verb class 5; athematic third person singular of <wisan> to be -- **there is**

·498 magula -- weak noun, masculine; nominative singular of <magula> little boy -- **lad** # diminutive of magus 'child, boy'

·499 ains -- numeral; nominative singular masculine of <áins> one -- **a**

·500 her -- adverb; <hēr> here -- **here**

·501 saei -- relative pronoun; nominative masculine singular of <saei> who, he who, which -- **which**

·502 habaiþ -- weak verb class 3; third person singular of <haban> to have -- **hath**

·503 ·e· -- numeral; <fimf> five -- **five**

·504 hlaibans -- strong noun, masculine; accusative plural of <hláifs> bread, loaf -- **loaves**

·505 barizeinans -- adjective; accusative plural masculine of <barizeins> of barley -- **barley**

·506 jah -- conjunction; <jah> and, also -- **and**

·507 ·b· -- numeral; <twái> two -- **two**

·508 fiskans -- strong noun, masculine; accusative plural of <fisks> fish -- **(small) fishes**

·509 akei -- conjunction; <akei> but, yet, still, nevertheless -- **but**

·510 þata -- demonstrative used as person pronoun; nominative singular neuter of <sa, so, þata> this, that -- **they**

·511 hua -- interrogative pronoun; nominative singular neuter of <huas> who, what -- **what**

·512 ist -- strong verb class 5; athematic third person singular of <wisan> to be -- **are**

·513 du -- preposition; <du> to, towards; against; in -- **among**

·514 swa -- adverb; <swa> so, thus, as -- **so**

·515 managaim -- adjective used as substantive; dative plural masculine of <managáim> much, many -- **many**

10 - iþ Iesus qaþ: waurkeiþ þans mans anakumbjan. wasuh þan hawi manag ana þamma stada. þaruh anakumbidedun wairos raþjon swaswe fimf þusundjos.

·516 iþ -- conjunction; <iþ> but, however, if -- **and**

·517 Iesus -- strong proper noun, masculine; nominative singular of <Iēsus>

Jesus -- **Jesus**

·518 qaþ -- strong verb class 5; third person singular preterite of <qiþan> to say, speak -- **said**

·519 waurkeiþ -- weak verb class 1; second person plural imperative of <waúrkjan> to work, to make -- **make**

·520 þans -- demonstrative used as article; accusative plural masculine of <sa, so, þata> this, that -- **the**

·521 mans -- irregular noun, masculine; accusative plural of <manna> man -- **men**

·522 anakumbjan -- weak verb class 1; infinitive of <anakumbjan> to recline, to sit down -- **sit down**

·523 wasuh -- strong verb class 5; third person singular preterite of <wisan> to be + enclitic conjunction; <-uh> but, and, now, therefore -- **there was**

·524 þan -- conjunction; <þan> when, as (long as); then, at that time; but, and, however -- **now**

·525 hawi -- strong noun, neuter; nominative singular of <hawi> grass -- **grass**

·526 manag -- adjective; nominative singular neuter of <manag> much, many -- **much**

·527 ana -- preposition; <ana> in, on, upon, at, over; to, into; against -- **in**

·528 þamma -- demonstrative used as article; dative singular masculine of <sa, so, þata> this, that -- **the**

·529 stada -- strong noun, masculine; dative singular of <staþs> place; land -- **place**

·530 þaruh -- adverb; <þaruh> therefore, but, and; there; now -- **so**

·531 anakumbidedun -- weak verb class 1; third person plural preterite of <anakumbjan> to recline, to sit down -- **sat down**

·532 wairos -- strong noun, masculine; nominative plural of <waír> man -- **the men**

·533 raþjon -- weak noun, feminine; dative singular of <raþjō> number -- **in number**

·534 swaswe -- adverb; <swaswē> as, just as; so as; so as to, so that -- **about**

·535 fimf -- numeral; <fimf> five -- **five**

·536 þusundjos -- numeral; nominative plural feminine of <þūsundi> thousand -- **thousand**

11 - namuh þan þans hlaibans Iesus jah awiliudonds gadailida þaim anakumbjandam; samaleiko jah þize fiske, swa file swe wildedun.

·537 namuh -- strong verb class 4; third person singular preterite of <niman> to take, receive + enclitic conjunction; <-uh> but, and, now, therefore -- **took**

·538 þan -- conjunction; <þan> when, as (long as); then, at that time; but, and, however -- **and**

·539 þans -- demonstrative used as article; accusative plural masculine of <sa, so, þata> this, that -- **the**

·540 hlaibans -- strong noun, masculine; accusative plural of <hláifs> bread, loaf -- **loaves**

·541 Iesus -- strong proper noun, masculine; nominative singular of <Iēsus> Jesus -- **Jesus**

·542 jah -- conjunction; <jah> and, also -- **and**

·543 awiliudonds -- weak verb class 2; nominative singular masculine of present participle of <awiliudōn> to give thanks -- **when he had given thanks**

·544 gadailida -- weak verb class 1; third person singular preterite of <gadáiljan> to divide -- **he distributed**

·545 þaim -- demonstrative used as person pronoun; dative plural masculine of <sa, so, þata> this, that -- **to them** # the part 'to the disciples, and the disciples' does not occur in the Gothic text

·546 anakumbjandam -- weak verb class 1; dative plural masculine of participle of <anakumbjan> to recline, to sit down -- **that were set down**

·547 samaleiko -- adverb; <samaleikō> in like manner, likewise -- **likewise**

·548 jah -- conjunction; <jah> and, also -- **and**

·549 þize -- demonstrative used as article; genitive plural masculine of <sa, so, þata> this, that -- **of the**

·550 fiske -- strong noun, masculine; genitive plural of <fisks> fish -- **fishes**

·551 swa -- adverb; <swa> so, thus, as -- **as**

·552 file -- strong noun, neuter; genitive plural of <filu> much, many -- **much**

·553 swe -- adverb; <swē> like, as, just as; so that; about -- **as**

·554 wildedun -- irregular verb; third person plural preterite of <wiljan> to will, wish -- **they would**

12 - þanuh, biþe sadai waurþun, qaþ du siponjam seinaim: galisiþ þos aflifnandeins drauhsnos, þei waihtai ni fraqistnai.

·555 þanuh -- conjunction; <þan> when, as (long as); then, at that time; but, and, however + enclitic conjunction; <-uh> but, and, now, therefore -- **...**

·556 biþe -- conjunction; <biþē> while, when, after that, as soon as; then, thereupon -- **when**

·557 sadai -- adjective; nominative plural masculine of <*sads> satisfied -- **filled**

·558 waurþun -- strong verb class 3; third person plural preterite of <waírþan> to become, to happen -- **they were**

·559 qaþ -- strong verb class 5; third person singular preterite of <qiþan> to say, speak -- **he said**

·560 du -- preposition; <du> to, towards; against; in -- **unto**

·561 siponjam -- strong noun, masculine; dative plural of <sipōneis> disciple -- **disciples**

·562 seinaim -- possessive adjective; dative plural masculine of <*seins> one's own -- **his**

·563 galisiþ -- strong verb class 5; second person plural imperative of <galisan> to gather -- **gather up**

·564 þos -- demonstrative used as article; accusative plural feminine of <sa, so, þata> this, that -- **the**

·565 aflifnandeins -- weak verb class 4; accusative plural feminine of present participle of <aflifnan> to remain -- **that remain**

·566 drauhsnos -- strong noun, feminine; accusative plural of <dráusna> piece -- **fragments**

·567 þei -- conjunction; <þei> that, so that; as -- **that**

·568 waihtai -- strong noun, feminine; dative singular of <waíhts> thing -- **-thing** # literally 'in (no)thing'

·569 ni -- adverb; <ni> not -- **no-**

·570 fraqistnai -- weak verb class 4; third person singular subjunctive of <fraqistnan> to be lost, to perish -- **be lost**

13 - þanuh galesun jah gafullidedun ·ib· tainjons gabruko us fimf hlaibam þaim barizeinam, þatei aflifnoda þaim matjandam.

·571 þanuh -- conjunction; <þan> when, as (long as); then, at that time; but, and, however + enclitic conjunction; <-uh> but, and, now, therefore -- **therefore**

·572 galesun -- strong verb class 5; third person plural preterite of <galisan> to gather -- **they gathered (them) together**

·573 jah -- conjunction; <jah> and, also -- **and**

·574 gafullidedun -- weak verb class 1; third person plural preterite of <gafulljan> to fill -- **filled**

·575 ·ib· -- numeral; <twalif> twelve -- **twelve**

·576 tainjons -- weak noun, feminine; accusative plural of <táinjō> basket -- **baskets**

·577 gabruko -- strong noun, feminine; genitive plural of <gabruka> fragment -- **with the fragments**

·578 us -- preposition; <us> out, out of, from -- **of**

·579 fimf -- numeral; <fimf> five -- **five**

·580 hlaibam -- strong noun, masculine; dative plural of <hláifs> bread, loaf --

loaves

·581 þaim -- demonstrative used as article; dative plural masculine of <sa, so, þata> this, that -- **the**

·582 barizeinam -- adjective; dative plural masculine of <barizeins> of barley -- **barley**

·583 þatei -- relative pronoun; nominative singular neuter of <saei> who, he who, which -- **which**

·584 aflifnoda -- weak verb class 4; third person singular preterite of <aflifnan> to remain -- **remained (over and above)**

·585 þaim -- demonstrative used as person pronoun; dative plural masculine of <sa, so, þata> this, that -- **them**

·586 matjandam -- weak verb class 1; dative plural masculine of present participle of <matjan> to eat -- **that had eaten**

14 - þaruh þai mans gasaihυandans þoei gatawida taikn Iesus, qeþun þatei sa ist bi sunjai praufetus sa qimanda in þo manaseþ.

·587 þaruh -- conjunction; <þaruh> therefore, but, and; there; now -- **then**

·588 þai -- demonstrative used as adjective; nominative plural masculine of <sa, so, þata> this, that -- **those**

·589 mans -- irregular noun, masculine; nominative plural of <manna> man -- **men**

·590 gasaihυandans -- strong verb class 5; nominative plural masculine of present participle of <gasaíhυan> to see -- **when they had seen**

·591 þoei -- relative pronoun; accusative singular feminine of <saei> who, he who, which -- **that** # taking its gender from táikns following

·592 gatawida -- weak verb class 1; third person singular preterite of <gatáujan> to do, make -- **did**

·593 taikn -- strong noun, feminine; accusative singular of <táikns> sign, wonder -- **the miracle**

·594 Iesus -- strong proper noun, masculine; nominative singular of <Iēsus> Jesus -- **Jesus**

·595 qeþun -- strong verb class 5; third person plural preterite of <qiþan> to say, speak -- **said**

·596 þatei -- conjunction; <þatei> that, because, if -- **...**

·597 sa -- demonstrative used as pronoun; nominative singular masculine of <sa, so, þata> this, that -- **this**

·598 ist -- strong verb class 5; athematic third person singular of <wisan> to be -- **is**

·599 bi -- preposition; <bi> by, about; concerning; around, against; according to, on account of; for; at; after; near -- **of**

·600 sunjai -- strong noun, feminine; dative singular of <sunja> truth -- **a truth**

·601 praufetus -- strong noun, masculine; nominative singular of <praúfētus> prophet -- **prophet**

·602 sa -- demonstrative used as adjective; nominative singular masculine of <sa, so, þata> this, that -- **that**

·603 qimanda -- strong verb class 4; nominative singular masculine of present participle of <qiman> to come, arrive -- **that should come**

·604 in -- preposition; <in> into, towards; on account of; in, among, by -- **into**

·605 þo -- demonstrative used as article; accusative singular feminine of <sa, so, þata> this, that -- **the**

·606 manaseþ -- strong noun, feminine; accusative singular of <manasēþs> mankind, the world -- **world**

Lesson Text

6:1 Afar þata galaiþ Iesus ufar marein þo Galeilaie jah Tibairiade. 2 jah laistida ina manageins filu, unte gasehuun taiknins þozei gatawida bi siukaim. 3 usiddja þan ana fairguni Iesus jah jainar gasat miþ siponjam seinaim. 4 wasuh þan nehua pasxa, so dulþs Iudaie. 5 þaruh ushof augona Iesus jah gaumida þammei manageins filu iddja du imma, qaþuh du Filippau: huaþro bugjam hlaibans, ei matjaina þai? 6 þatuh þan qaþ fraisands ina: iþ silba wissa þatei habaida taujan. 7 andhof imma Filippus: twaim hundam skatte hlaibos ni ganohai sind þaim, þei nimai huarjizuh leitil. 8 qaþ ains þize siponje is, Andraias, broþar Paitraus Seimonaus: 9 ist magula ains her, saei habaiþ ·e· hlaibans barizeinans jah ·b· fiskans; akei þata hua ist du swa managaim? 10 iþ Iesus qaþ: waurkeiþ þans mans anakumbjan. wasuh þan hawi manag ana þamma stada. þaruh anakumbidedun wairos raþjon swaswe fimf þusundjos. 11 namuh þan þans hlaibans Iesus jah awiliudonds gadailida þaim anakumbjandam; samaleiko jah þize fiske, swa file swe wildedun. 12 þanuh, biþe sadai waurþun, qaþ du siponjam seinaim: galisiþ þos aflifnandeins drauhsnos, þei waihtai ni fraqistnai. 13 þanuh galesun jah gafullidedun ·ib· tainjons gabruko us fimf hlaibam þaim barizeinam, þatei aflifnoda þaim matjandam.

14 þaruh þai mans gasaihuandans þoei gatawida taikn Iesus, qeþun þatei sa ist bi sunjai praufetus sa qimanda in þo manaseþ.

Translation

From the King James version:

6:1 After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. 2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased. 3 And Jesus went up into a mountain, and there he sat with his disciples. 4 And the passover, a feast of the Jews, was nigh. 5 When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? 6 And this he said to prove him: for he himself knew what he would do. 7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that

every one of them may take a little. [8] One of his disciples, Andrew, Simon Peter's brother, saith unto him, [9] There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? [10] And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. [11] And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. [12] When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. [13] Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

[14] Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

Grammar

11. Strong Declension

Not all nominal stems end in a vowel. Several end in consonants. The type most common in Gothic, the n-stems, will be discussed in a subsequent lesson. The consonant stems in the present section are fewer in number, but generally denote important concepts, the names for which are undoubtedly survivals from a very archaic stage of the language.

11.1. r-Stems

The r-stem nouns form a small but important fraction of the Gothic vocabulary. All r-stems in Gothic are inherited directly from Proto-Indo-European. The nouns fadar 'father', brōþar 'brother', daúhtar 'daughter', and swistar 'sister' illustrate the declension. All Gothic r-stems denote familial relation, with the grammatical gender following the natural gender.

r-Stem	**Masculine**		**Feminine**	
Stem	brōþar-	fadar-	daúhtar-	swistar-
N Sg.	brōþar		daúhtar	swistar
A, V	brōþar	fadar (V)	daúhtar	swistar
G	brōþrs		daúhtrs	swistrs
D	brōþr		daúhtr	swistr

N Pl.	brōþrjus	daúhtrjus	swistrjus
A	brōþruns	daúhtruns	swistruns
G	brōþrē	daúhtrē	swistrē
D	brōþrum	daúhtrum	swistrum

The word fadar occurs only once in the vocative, the word atta 'father' being used elsewhere. The declensions of the nouns are the same, being reproduced for the sake of completeness. The nominative plural ending -jus comes by analogy with sunjus, the r-stems already having accusative and dative plurals identical to the u-stems (see Section 7.2).

11.2. nd-Stems

The nd-stems derive from an original present participle formation, but were frozen as substantives. These nouns are generally masculine. The nouns frijōnds 'friend', fijands 'enemy', nasjands 'savior' illustrate the declension.

nd-Stem	**Masculine**		
Stem	frijōnd-	fijand-	nasjand-
N Sg.	frijōnds	fijands	nasjands
A, V	frijōnd	fijand	nasjand
G	frijōndis	fijandis	nasjandis
D	frijōnd	*fijand	nasjand
N Pl.	frijōnds	fijands	nasjands
A	frijōnds	fijands	nasjands
G	frijōndē	fijandē	nasjandē
D	frijōndam	fijandam	nasjandam

Note the identical forms of the nominative singular and nominative and accusative plural. The following nouns decline similarly: allwaldands 'the Almighty'; bisitands 'neighbor';

dáupjands 'baptizer, baptist'; fráujinōnds 'ruler'; fraweitands 'avenger'; gibands 'giver'; mērjands 'proclaimer'; midumōnds 'mediator'; talzjands 'teacher'.

11.3. Other Consonant Stems

Some noun stems end in consonants different from those above. Their declensions are not prevalent enough to warrant separate discussion, so they are collected below. The nouns mēnōþs 'month', reiks 'ruler' are masculine; baúrgs 'city', mitaþs 'measure', nahts 'night' are feminine; fōn 'fire' is neuter. Their forms are given below.

Cons. Stems	**Masculine**		**Feminine**			**Neuter**
Stem	mēnōþ-	reik-	baúrg-	mitaþ-	naht-	fōn-
N Sg.	mēnōþs	reiks	baúrgs	mitaþs	nahts	fōn
A, V	*mēnōþ	*reik	baúrg	mitaþ	naht	fōn
G	*mēnōþs?	reikis	baúrgs	mitads	nahts	funins
D	mēnōþ	reik	baúrg	mitaþ	naht	funin
N Pl.	*mēnōþs	reiks	baúrgs	mitaþs	nahts	
A	mēnōþs	reiks	baúrgs	mitaþs	nahts	
G	*mēnōþē	reikē	baúrgē	mitaþē	nahtē	
D	mēnōþum	reikam	baúrgim	mitaþim	nahtam	

Note: the feminine genitive and dative plurals were formed by analogy with i-stems, except the dative plural nahtam which parallels dagam. Note also the -d- in the genitive singular of mitaþs. The only neuter noun of this type is fōn, with no plural forms attested.

12. Demonstratives and the Definite Article

In comparison to other Germanic languages, Gothic has a fairly reduced set of demonstratives. The demonstratives could generally be used as deictic adjectives, or in a substantival role as demonstrative pronouns.

The most common demonstrative is sa, þata, sō. As adjective, it may point to something relatively close ('this') or relatively distant ('that') from the perspective of the speaker. In a less marked sense, the demonstrative is used as a simple definite article 'the'. As pronouns, the same forms may translate as 'this one' or 'that one'. The forms are as

follows.

	Masculine	Neuter	Feminine
N Sg.	sa	þata	sō
A	þana	þata	sō
G	þis	þis	þizōs
D	þamma	þamma	þizái
N Pl.	þái	þō	þōs
A	þans	þō	þōs
G	þizē	þizē	þizō
D	þáim	þáim	þáim

The final a of þata is often elided before ist: þat' ist. A neuter instrumental singular is preserved in certain phrases and as part of some conjunctions: ni *þē* haldis 'none the more'; bi-*þē* 'while'; jaþ-*þē* 'and if'; du-*þē* 'therefore'; *þē*-ei 'that'. A locative or instumental form survives as the relative particle þei 'that'.

The emphatic demonstrative sah, þatuh, þōh 'that, that in particular, that especially' is formed by adding the enclitic -uh to the forms of sa, þata, sō. This demonstrative expresses not only emphasis, but contrast as well. The attested forms are as follows.

	Masculine	Neuter	Feminine
N Sg.	sah	þatuh	sōh
A	þanuh	þatuh	
G	þizuh	þizuh	
D	þammuh	þammuh	
N Pl.	þáih		
A	þanzuh	þōh	

G	
D	þáimuh

When the simple pronoun ends in -a, the -a is elided before the following -u, except in the nominative singular masculine (that is, weakly stressed -a is lost). When the simple pronoun ends in a long vowel or diphthong, the following -u is elided. Final -s changes to -z before -uh. The instrumental occurs in the adverb bi-*þēh* 'after that, then afterward'.

There are remnants of a demonstrative built to the stem hi-. These are confined, for the most part, to a small number of temporal adverbial phrases: himma daga 'on this day, today'; und hina daga 'to this day'; fram himma 'henceforth'; und hita (nu) 'till now, hitherto'; also hidrē 'to here'.

The demonstrative jáins 'that, that there, yon' declines as a strong adjective (the nom. and acc. pl. neut. is always jáinata). The demonstratives silba 'self' and sama 'same' decline as weak adjectives.

13. Adjectives: Strong Declension

Adjectives employ two different sets of endings, **strong** and **weak**. These names only reflect a binary system, equivalent to Type A and Type B, respectively; the adjectives 'strong' and 'weak' have no other connotations. Whereas a given noun is either strong (inherently) or weak (inherently) but not both, a given adjective by contrast may employ either strong or weak endings as the context requires. There is thus a difference in use and connotation between strong adjectival endings and their weak counterparts. The term 'strong adjective' is generally used as a shorthand for 'adjective with strong endings'; similarly 'weak adjective' means 'adjective with weak endings'. Using this terminology, the difference in usage is the following: ***strong adjectives*** *are* ***indefinite****,* ***weak adjectives*** *are* ***definite***.

13.1. a/ja/wa-Stems

The strong adjective endings are a mixture of the endings of strong nouns like dags, waúrd, giba (cf. Section 3) and of pronouns (cf. Sections 8.2 and 12). The adjective blinds 'blind' illustrates the declension of **a-stem adjectives**. Pronominal endings are italicized.

Strong a-Stem	**Masculine**	**Neuter**	**Feminine**
N Sg.	blinds	blind, blind*ata*	blinda
A	blind*ana*	blind, blind*ata*	blinda
G	blindis	blindis	blind*áizōs*

D	blind*amma*	blind*amma*	blindái
N Pl.	blind*ái*	blinda	blindōs
A	blindans	blinda	blindōs
G	blind*áizē*	blind*áizē*	blind*áizō*
D	blind*áim*	blind*áim*	blind*áim*

The **ja-stem adjectives** divide into two groups: (1) those with short radical syllable, and those whose stems end in a vowel; (2) those with a long radical syllable. The difference between the two only appears in the singular forms. The adjective midjis 'middle' illustrates the endings of group (1).

Strong ja-Stem	**Masculine**	**Neuter**	**Feminine**
Group (1)			
N Sg.	midjis	*midi, midj*ata*	midja
A	midj*ana*	*midi, midj*ata*	midja
G	midjis	midjis	midj*áizōs*
D	midj*amma*	midj*amma*	midjái
N Pl.	midj*ái*	midja	midjōs
A	midjans	midja	midjōs
G	midj*áizē*	midj*áizē*	midj*áizō*
D	midj*áim*	midj*áim*	midj*áim*

The adjective wilþeis 'wild' serves to illustrate the endings of group (2). The forms which differ from those of Group (1) are in boldface.

Strong ja-Stem	**Masculine**	**Neuter**	**Feminine**
Group (2)			
N Sg.	**wilþeis**	wilþi, wilþj*ata*	**wilþi**

A	wilþj*ana*	wilþi, wilþj*ata*	wilþja
G	***wilþeis**	***wilþeis, -jis?**	wilþ*áizōs*
D	wilþj*amma*	wilþj*amma*	wilþj*ái*
N Pl.	wilþ*ái*	wilþja	wilþjōs
A	wilþjans	wilþja	wilþjōs
G	wilþj*áizē*	wilþj*áizē*	wilþj*áizō*
D	wilþj*áim*	wilþj*áim*	wilþj*áim*

The **wa-stem adjectives** are sparsely attested. The adjective triggws 'true' serves to illustrate the attested forms.

Strong wa-Stem	**Masculine**	**Neuter**	**Feminine**
N Sg.	triggws	triggw	
A	*triggw*ana*	*triggw	
G	*triggws	triggws, triggwis	
D	*triggw*amma*	*triggw*amma*	
N Pl.	triggw*ái*		triggwōs
A	*triggwans		
G	*triggw*áizē*	*triggw*áizē*	*triggw*áizē*
D	*triggw*áim*	*triggw*áim*	triggw*áim*

Only a handful of wa-stem adjectives remain in the surviving Gothic texts. The adjective lasiws 'weak' occurs only in the nominative singular maculine. Other wa-stems such as *qius 'alive', *fáus 'little', *usskáus 'vigilant' do not occur in the nominative singular masculine at all.

13.2. i-Stems

The strong forms of the **i-stem adjectives** differ from the ja-stem forms only in the nominative singular of all genders, the accusative singular neuter, and the genitive

singular masculine and neuter. The adjective hráins 'clean' serves to illustrate the paradigm. The forms differing from the ja-stems are in boldface.

Strong i-Stem	Masculine	Neuter	Feminine
N Sg.	**hráins**	**hráin**	**hráins**
A	hráinj*ana*	**hráin**	hráinja
G	**hráinis**	**hráinis**	*hráinj*áizōs*
D	hráinj*amma*	hráinj*amma*	hráinjái
N Pl.	hráinj*ái*	hráinja	hráinjōs
A	hráinjans	hráinja	hráinjōs
G	hráinj*áizē*	hráinj*áizē*	hráinj*áizō*
D	hráinj*áim*	hráinj*áim*	hráinj*áim*

The following adjectives decline similarly: analáugns 'hidden'; anasiuns 'visible'; andanēms 'pleasant'; áuþs 'desert'; brūks 'useful'; gafáurs 'well-behaved'; gamáins 'common'; sēls 'kind'; skáuns 'beautiful'; skeirs 'clear'; suts 'sweet'.

13.3. u-Stems

The **u-stem adjectives** also employ for the most part the endings of the ja-stem declension. Only the nominative singular of all genders and the accusative singular neuter show different forms, following the declensions of sunus 'son', feminine handus 'hand', and neuter faíhu 'cattle' (see Section 7.2). Though the genitive singular likely followed the form of u-stem nouns, no instances survive; likewise no dative singular forms are attested, nor nominative and accusative plural neuter. The adjective hardus 'hard' serves to illustrate the paradigm. Forms differing from the ja-stems are boldface.

Strong u-Stem	Masculine	Neuter	Feminine
N Sg.	**hardus**	**hardu**, hardj*ata*	**hardus**
A	hardj*ana*	**hardu**, hardj*ata*	hardja
G			
D			

N Pl.	hardj*ái*		hardjōs
A	hardjans		hardjōs
G	hardj*áizē*	hardj*áizē*	hardj*áizō*
D	hardj*áim*	hardj*áim*	hardj*áim*

The following adjectives decline similarly: aggwus 'narrow'; aglus 'difficult'; hnasqus 'soft'; kaúrus 'heavy'; manwus 'ready'; qaírrus 'gentle'; seiþus 'late'; tulgus 'steadfast'; twalibwintrus 'twelve years old'; þaúrsus 'withered'; þlaqus 'soft'.

13.4. Possessive Adjectives

The **possessive adjectives** decline exclusively as strong adjectives (there are no weak forms of possessives). These forms are built from the genitive forms of the respective pronouns, with the addition of adjectival endings, e.g. ik 'I', with G sg. meina, gives adjectival *meina-s >meins 'my' (N. sg. masc.). The forms of meins 'my, mine' serve to illustrate the paradigm.

Possessive	**Masculine**	**Neuter**	**Feminine**
N Sg.	meins	mein, mein*ata*	meina
A	mein*ana*	mein, mein*ata*	meina
G	meinis	meinis	mein*áizōs*
D	mein*amma*	mein*amma*	mein*ái*
N Pl.	mein*ái*	meina	meinōs
A	meinans	meina	meinōs
G	mein*áizē*	mein*áizē*	mein*áizō*
D	mein*áim*	mein*áim*	mein*áim*

The second person builds a possessive adjective þeins, and the reflexive pronoun has possessive *seins (as it points back to the subject of the clause, only oblique forms occur). The dual and plural forms of the personal pronouns also build possessives:

Person	Stem	Masculine	Neuter	Feminine
1 Sg.	meina-	meins	mein, mein*ata*	meina
2	þeina-	þeins	þein, þein*ata*	þeina
refl. (Acc.)	seina-	sein*ana*	sein, sein*ata*	seina
1 Du.	*ugkara-	ugkar	ugkar	ugkara
2	igqara-	igqar	igqar	igqara
-				
1 Pl.	unsara-	unsar	unsar	unsara
2	izwara-	izwar	izwar	izwara
-				

The reflexive possessive adjective *seins serves as a reflexive for any number, just like the pronoun itself. The dual possessive *unqar 'of us two' does not occur. Note that final -s (-z) drops after a short vowel followed by consonantal -r (cf. Section 6.2.2), hence the nominative forms of the dual and plural possessives lack final -s. The neuter nominative and accusative singular of the dual and plural possessives do not show the ending -*ata*. In all other forms, *ugkara- 'of us two', igqara- 'of you two', unsara- 'of us (all), our, ours' and izwara- 'of you (all), your, yours' follow the paradigm of meins.

The third person pronouns have no corresponding possessive adjectives, using simply the genitive forms of the personal pronoun (singular is, is, izōs; plural izē, *izē, izō) or of the demonstrative pronoun (singular þis, þis, þizōs; plural þizē, þizē, þizō).

14. Past Participle

Like Modern English, Gothic has a past participle whose formation depends on whether the verb is strong or weak. Unlike, e.g., classical Greek or Sanskrit, which have morphologically distinct past active and past passive participles, Gothic makes no morphological distinction between active and passive participles. One and the same formation generally has different interpretations based on the transitivity of the root: the past participle of *transitive* verbs is construed as *passive* (e.g. 'having been eaten'), while the past participle of *intransitive* verbs is construed as *active* (e.g. 'having gone').

14.1. Formation

The formation of past participles in Gothic parallels that of Modern English, as well as the other Germanic languages. There are two types of past participle, reflecting the distinction between strong and weak verbs. Note there is no correlation between the terms 'strong' and 'weak' as applied to *verbs*, and the same terms as applied to *adjective endings*. A strong verb forms a past participle, which may be declined as either a strong or a weak adjective; likewise a weak verb's past participle may take either weak or strong adjectival endings. The weak adjective endings are treated in Section 17.1.

Strong verbs form the past participle by adding the suffix -an to the verbal stem, which in general displays ablaut. Compare Modern English *eat-en*. Strong a-stem or weak adjective endings are then added to the -an suffix. Because of the relative unpredictability of ablaut, the past participle is typically given as one of the principal parts. For example, the strong class IVa verb qiman 'come' has principal parts qiman, qam, qēmun, qumans. The past participle stem is thus quman-. The nominative singular forms for strong and weak declension of quman- are as follows.

Strong Vb. PPl.	Masculine	Neuter	Feminine
Strong	qumans	quman, quman*ata*	qumana
Weak	qumana	qumanō	qumanō

Weak verbs form the past participle by means of a dental suffix -þ, as one finds in e.g. Modern English *ask-ed*. This is added to the stem, sometimes with an intervening vowel, and adjective endings are added to this. The intervening vowel depends on weak verb class. Consider the following exemplars.

Class	Past Ptcpl. (Str. N Sg. Masc.)	Infinitive	Meaning
i	nas-i-þs	nas-jan	'save'
ii	salb-ō-þs	salb-ōn	'anoint'
iii	hab-ái-þs	hab-an	'have'
iv		full-nan	'become full'

No verbs of the weak class iv leave any past participle forms in the records. Though it is often remarked in grammars that this class contains only intransitive verbs, this does not explain *a priori* the absence of such participles, as the example qumans shows above (see also þaúrsjan 'thirst' below). A small number of verbs of the weak class i add the dental suffix with no intervening vowel. The most common are listed below.

Infinitive	Meaning	Preterite (1/3 Sg.)	Past Ptcpl. (Str. N Sg. Masc.)
briggan	'bring'	brāhta	*brāhts
brūkjan	'use'	brūhta	*brūhts
bugjan	'buy'	baúhta	baúhts
þagkjan	'think'	þāhta	þāhts
þugkjan	'seem'	þūhta	þūhts
waúrkjan	'work'	waúrhta	waúrhts

As with the participles of strong verbs, those of weak verbs decline as either strong a-stem or weak adjectives as the context demands. The nominative singular forms for strong and weak declension of quman- are as follows.

Weak Vb. PPl.	Masculine	Neuter	Feminine
Strong	nasiþs	nasiþ, nasid*ata*	nasida
Weak	nasida	nasidō	nasidō

Note the the change of -þ- to -d- between vowels.

14.2. Past Participle Usage

As mentioned above, the past participle of **transitive** verbs is construed as *passive* in sense; the past participle of **intransitive** verbs is construed as *active*. For example, qiman 'to come' (intransitive) vs. qumans 'come' (active -- cf. Shakespearean 'I am come' = 'I have arrived'), but baíran 'to bear' (transitive) vs. baúrans 'borne' (passive); likewise nasjan 'to save' (transitive) vs. nasiþs 'saved' (passive), but þaúrsjan 'thirst' (intransitive) vs. af-þaúrsiþs '(having) thirsted, thirsty' (active). Even this distinction, though, is not absolute. For example, the transitive verb drigkan 'to drink' has a past participle with active sense, drunkans 'having drunk', hence simply 'drunk': drunkans ist in Col. 11.21 translates Greek *methúei* 'is intoxicated'.

The past participle frequently appears in the dative in an **absolute** contruction, much as Old Church Slavonic dative, Latin ablative, Greek genitive, and Sanskrit locative. Such constructions convey an event grammatically separate (hence 'absolute') from the main clause. For example, jah *usleiþandin Iēsua* in skipa, gaqēmun sik manageins filu du imma 'and *Jesus having passed over* in the ship, there came together to him a great multitude';

dalaþ þan *atgaggandin imma* af faírgunja, láistidēdun afar imma iumjōns managōs 'then *having come* down from the mountain, great multitudes followed after him'. The nominative is found on rare occasions in such absolute constructions: waúrþans dags gatils '(and) a fitting day being come'.

The past participle is sometimes used with the suppletive verb wisan 'to be' or with waírþan 'to become' to form a **periphrastic passive**. For example, miþþanei wrohiþs was 'when he was accused' (Matthew 27.12); afar þatei atgibans warþ Iohannes 'after that John was put...' (Mark 1.14); skal sunus mans *uskusans waírþan* 'the son of man shall *be rejected*' (Mark 8.31).

15. Prepositions

Each Gothic preposition governs objects in one or more of the oblique cases. The case governed is a property of the preposition: each preposition governs only a specific case or cases. If a preposition governs more than one case, its meaning may or may not change depending on the case employed. Generally the genitive is used after a preposition to denote source, cause, or instrument. The dative commonly denotes position in space or time without motion, or it may denote source, cause, or instrument. The accusative is used after a preposition to denote motion to or through space or time, or to denote a point of time within a certain period, opposition, or correspondence. A few adverbs have prepositional force when combined with a noun in the genitive. The following chart lists the primary Gothic prepositions, together with the cases they govern and the associated meanings.

Preposition	Case	Meaning
af	dat.	of, from
afar	acc.	after, according to
	dat.	after, according to
ana	acc.	on, upon
	dat.	on, upon
and	acc.	along, through, over
andwaírþis	gen.	opposite

alja	dat.	except
and	acc.	along, throughout, towards
at	acc.	at, by, to
	dat.	at, by, to
bi	acc.	by, about, around, against
	dat.	by, about, around, against
du	dat.	to
faírra	gen.	far from
faúr	acc.	for, before
faúra	dat.	before
fram	dat.	from
hindana	gen.	from beyond
hindar	acc.	behind, beyond, among
	dat.	behind, beyond, among
in	acc.	in, into, towards

	dat.	in, into, among
	gen.	on, on account of
innana	gen.	from within
inuh	acc.	without
miþ	dat.	with
nēƕa	dat.	nigh to, near
þaírh	acc.	through, by
uf	acc.	under
	dat.	under
ufar	acc.	over, above
	dat.	over, above
ufarō	dat.	over
	gen.	over
und	acc.	until, up to
	dat.	for
undar	acc.	under

undarō	dat.	under
us	dat.	out, out of
utana	gen.	from outside, up to
utaþrō	gen.	from outside
wiþra	acc.	against

Gothic Online

Lesson 4

Todd B. Krause and Jonathan Slocum

The Earliest Raids of the Goths

The Goths began their famous foray into the history books in the third century AD, when they launched the first attack of what would become in the eyes of contemporaries a barbarian ravaging and pillaging machine. Their first entry into the literary records comes with their attacks on the Roman empire. At the time, the most exposed province was Transylvanian Dacia; but this region was protected by the Carpathian mountains, hence attacks generally came from south of the range across the lower reaches of the Danube or through a stretch of land connecting the so-called Dacian Salient to the Roman-occupied regions of the Balkans. The first known attack was the sack of Histria at the mouth of the Danube in 238. This was followed some 10 years later by other land attacks: Marcianople, a city inland from the westernmost extent of the Black Sea, was sacked in 249 by a Gothic group led by Argaith and Guntheric; in 250 Cniva crossed the Danube at Oescus and captured Philippopolis, wintered his army, and then in 251 defeated Roman forces and killed the emperor Decius at Abrittus.

The Goths then changed tactics and led sea-borne attacks via the Black Sea, the first series coming sometime around 255-257. The first attack fell on Pityus, on the eastern coast of the Black Sea, but was unsuccessful. In the next attack a year later, the 'Boranoi' -- a group possibly including the Goths -- ravaged Pityus, Trapezus, and a large part of the Pontus, the region of Asia Minor bordering the Black Sea in the southeasternmost reaches. A year later the Goths explicitly attacked the cities Apamea, Chalcedon, Nicaea, Nicomedia, Prusa, as well as the surrounding areas of Bithynia and Propontis, lying near the southwesternmost reaches of the Black Sea.

The next attacks came another 10 years later. In 268 the Goths and other tribes formed a large fleet which headed across the Black Sea to the south, unsuccessfully attacking Tomi and Marcianople, and subsequently (also unsuccessfully) Cyzicus and Byzantium. They pushed through the Dardanelles into the Aegean and dispersed in three forces: (1) composed of Heruli attacking the northern Balkans near Thessalonica -- subsequently defeated by Emperor Gallienus in 268; (2) composed of Goths and Heruli, attacking Attica -- after pushing north over land they were defeated by Claudius at Naissus in 270; (3) probably led by the Gothic chieftains Respa, Thuruar, and Veduc, and attacking Asia Minor, then Rhodes and Cyprus, then Side and Ilium and Ephesus, destroying the temple of Diana. This third group was pushed back to the Black Sea in 269. After this foray into the Mediterranean, there were no other attacks through the Dardanelles.

The Goths returned to land battles in an attack across the Danube in 270 against Anchialus and Nicopolis. This was followed by a Roman attack across Danube in 271, defeating the Gothic king Cannabaudes. The Goths attacked the Pontus again in 276-277, pushing farther inland to Galatia and Cilicia.

The impact of these waves of Gothic attacks is clearly felt in the *Canonical Letter* of Gregory Thaumaturgus, bishop of Neocaesarea (modern Niksar) in the Pontus region of Asia Minor. His episcopate fell during the emperor Decius's persecution of Christians, which started c. 250 AD. He may have lived until the reign of Aurelian (270-275 AD). The letter is a response to a neighboring bishop's questions concerning the conduct of Roman soldiers during and after the most recent period of Gothic raids in the Pontus (translated in *Heather and Matthews, 1991*):

Canon 5	Others delude themselves by keeping the property of others which they have found, in place of their own which they have lost, in order that, since the Boranoi and Goths worked on them deeds of war, so they may become Boranoi and Goths to others. I have therefore sent my brother... [that he may] advise you whose accusations you should accept....
Canon 6	Concerning those who forcibly detain captives (who have escaped) from barbarians.... Send men out into the countryside, lest divine thunderbolts descend upon those who perpetrate such wickedness!
Canon 7	... As for those who have been enrolled among the barbarians and followed after them as prisoners, forgetting that they were men of Pontus, and Christians, and have become so thoroughly barbarised as even to put to death men of their own race by the gibbet or noose, and to point out roads and houses to the barbarians, who were ignorant of them; you must debar them even from the ranks of Hearers, until a common decision is reached about them by the assembly of saints, with the guidance of the Holy Spirit.
Canon 8	... As for those who brought themselves to attack the houses of others, if they are convicted after accusation, let them not be fit even to be Hearers. If however they confess their own guilt and make restitution, they are to prostrate themselves among the ranks of the penitent.

It thus seems clear that the raiding parties, though in origin homogeneous groups of Goths or other individual tribes, were soon augmented by other enterprizing -- or coerced

-- individuals within the lands they attacked. The attacks themselves thus only left a transitory material calamity. More long-term problems were felt when the raids had ceased, and there arose the issues of readmitting offenders and presumed offenders into the societies to which they formerly belonged.

Reading and Textual Analysis

The following passage is Luke 4.1-13, in which Jesus is tempted by Satan. In the first verse, we find the collocation gawandida sik 'returned', encountered in several places in other readings. This phrase is more literally 'brought himself back'. Though Gothic has a functioning morphological mediopassive which might, on Indo-European historical grounds, serve to connote exactly the meaning reached here, Gothic is already very close to other Germanic languages in the frequent use of such periphrastic reflexive collocations to render transitive verbs intransitive.

In Luke 4.3 we find a nominative form sunáus instead of the proper nominative sunus 'son'; a similar form diabuláus replaces the proper nominative diabulus in Luke 4.5. It is likely that, shortly after the time of Wulfila (if not before), the diphthong áu was monophthongized and subsequently indistinguishable from u, leading to occasional scribal confusion. Similar phonetically derived scribal confusion occurs in Luke 4.4: we find the forms hláib and libáid, which do not show the expected devoicing of final -b and -d to -f and -þ, respectively.

Note also the construction in Luke 4.3: qiþ þamma stáina ei waírþái hláibs 'command this stone that it be made bread'. This is an example of the particle ei used to introduce an indirect command. The particle ei was originally a general relative marker, setting off an entire phrase as dependent on surrounding material. Only later did this particle become attached to demonstrative pronouns to form relative pronouns, such as saei. Some of these subsequently became subordinate conjunctions, e.g. þatei. Gothic may also use prepositional constructions for subordinate clauses, such as Luke 4.10: du gafastan '(in order) to support' shows the frequent use in Gothic of the preposition du with the infinitive in purpose constructions.

The phrase in Luke 4.7, in andwaírþja meinamma 'in my presence', translates the Greek enōpion emou, which is not explicit in the King James Version. The English phrase 'Get thee behind me, Satan' in Luke 4.8 does not appear in the Gothic, an indication that the Gothic translation was made from a different manuscript than the King James Version.

4:1 - Iþ Iesus, ahmins weihis fulls, gawandida sik fram Iaurdanau jah tauhans was in ahmin in auþidai

·607 iþ -- conjunction; <iþ> but, however, if -- **and**

·608 Iesus -- strong proper noun, masculine; nominative singular of <Iēsus> Jesus -- **Jesus**

·609 ahmins -- weak noun, masculine; genitive singular of <ahmins> spirit, the Spirit -- **Ghost**

·610 weihis -- adjective; genitive singular masculine of <weihs> holy -- **of the Holy**

·611 fulls -- adjective; nominative singular masculine of <fulls> full -- **(being)**

full

·612 gawandida -- weak verb class 1; third person singular preterite of <gawandjan> to bring back, return -- **returned**

·613 sik -- reflexive pronoun; accusative of <sik> himself, herself, oneself -- **...**

·614 fram -- preposition; <fram> from, by, since, on account of -- **from**

·615 Iaurdanau -- strong proper noun, masculine; dative singular of <*Iaúrdanus> Jordan -- **Jordan**

·616 jah -- conjunction; <jah> and, also -- **and**

·617 tauhans -- strong verb class 2; nominative singular masculine of preterite participle of <tiuhan> to lead, to guide -- **led**

·618 was -- strong verb class 5; third person singular preterite of <wisan> to be -- **was**

·619 in -- preposition; <in> into, towards; on account of; in, among, by -- **by**

·620 ahmin -- weak noun, masculine; dative singular of <ahmins> spirit, the Spirit -- **the Spirit**

·621 in -- preposition; <in> into, towards; on account of; in, among, by -- **into**

·622 auþidai -- strong noun, feminine; dative singular of <áuþida> desert, wasteland -- **the wilderness**

2 - dage fidwor tiguns, fraisans fram diabulau. jah ni matida waiht in dagam jainaim, jah at ustauhanaim þaim dagam, biþe gredags warþ.

·623 dage -- strong noun, masculine; genitive plural of <dags> day -- **days**

·624 fidwor tiguns -- numeral; accusative plural of <fidwōr tigjus> forty -- **forty**

·625 fraisans -- strong verb class 7; nominative singular masculine of preterite participle of <fráisan> to tempt -- **(being) tempted**

·626 fram -- preposition; <fram> from, by, since, on account of -- **of**

·627 diabulau -- strong noun, masculine; dative singular of <diabaúlus> devil -- **the devil**

·628 jah -- conjunction; <jah> and, also -- **and**

·629 ni -- adverb; <ni> not -- **no-**

·630 matida -- weak verb class 1; third person singular preterite of <matjan> to eat -- **he did eat**

·631 waiht -- strong noun, feminine; accusative singular of <waíhts> thing -- **-thing**

·632 in -- preposition; <in> into, towards; on account of; in, among, by -- **in**

·633 dagam -- strong noun, masculine; dative plural of <dags> day -- **days**

·634 jainaim -- demonstrative pronoun used as adjective; dative plural masculine of <jáins> that -- **those**

·635 jah -- conjunction; <jah> and, also -- **and**

·636 at -- preposition; <at> at, by, to, with, of -- **when**

·637 ustauhanaim -- strong verb class 2; dative plural masculine of preterite participle of <ustiuhan> to lead out; to complete -- **were ended**

·638 þaim -- demonstrative used as person pronoun; dative plural masculine of <sa, so, þata> this, that -- **they**

·639 dagam -- strong noun, masculine; dative plural of <dags> day -- **...**

·640 biþe -- adverb; <biþē> while, when, after that, as soon as; then, thereupon -- **afterwards**

·641 gredags -- adjective; nominative singular masculine of <grēdags> hungry -- **hungered**

·642 warþ -- strong verb class 3; third person singular preterite of <waírþan> to become, to happen -- **he**

3 - jah qaþ du imma diabulus: jabai sunaus sijais gudis, qiþ þamma staina ei wairþai hlaibs.

·643 jah -- conjunction; <jah> and, also -- **and**

·644 qaþ -- strong verb class 5; third person singular preterite of <qiþan> to say, speak -- **said**

·645 du -- preposition; <du> to, towards; against; in -- **unto**

·646 imma -- personal pronoun; dative singular masculine of <is> he, she, it -- **him**

·647 diabulus -- strong noun, masculine; nominative singular of <diabaúlus> devil -- **the devil**

·648 jabai -- conjunction; <jabái> if, even if, although -- **if**

·649 sunaus -- strong noun, masculine; nominative singular of <sunus> son -- **the Son** # scribal error for regular nominative sunus

·650 sijais -- strong verb class 5; athematic second person singular present subjunctive of <wisan> to be -- **thou be**

·651 gudis -- strong noun, masculine; genitive singular of <guþ> God -- **of God**

·652 qiþ -- strong verb class 5; second person singular imperative of <qiþan> to say, speak -- **command**

·653 þamma -- demonstrative used as adjective; dative singular masculine of <sa, so, þata> this, that -- **to this**

·654 staina -- strong noun, masculine; dative singular of <stáins> stone -- **stone**

·655 ei -- conjunction; <ei> that, so that; whether; (relative particle) -- **that**

·656 wairþai -- strong verb class 3; third person singular subjunctive of <waírþan> to become, to happen -- **it be made**

·657 hlaibs -- strong noun, masculine; nominative singular of <hláifs> bread,

loaf -- **bread**

4 - jah andhof Iesus wiþra ina qiþands: gamelid ist þatei ni bi hlaib ainana libaid manna, ak bi all waurde gudis.

·658 jah -- conjunction; <jah> and, also -- **and**

·659 andhof -- strong verb class 6; third person singular preterite of <andhafjan> to answer -- **answered**

·660 Iesus -- strong proper noun, masculine; nominative singular of <Iēsus> Jesus -- **Jesus**

·661 wiþra -- preposition; <wiþra> against, over against; by, near; to, in reply to, in return for; on account of, for -- **...**

·662 ina -- personal pronoun; accusative singular masculine of <is> he, she, it -- **him**

·663 qiþands -- strong verb class 5; nominative singular masculine of present participle of <qiþan> to say, speak -- **saying**

·664 gamelid -- weak verb class 1; nominative singular neuter of preterite participle of <gamēljan> to write, enroll -- **written**

·665 ist -- strong verb class 5; athematic third person singular of <wisan> to be -- **it is**

·666 þatei -- conjunction; <þatei> that, because, if -- **that**

·667 ni -- adverb; <ni> not -- **not**

·668 bi -- preposition; <bi> by, about; concerning; around, against; according to, on account of; for; at; after; near -- **by**

·669 hlaib -- strong noun, masculine; accusative singular of <hláifs> bread, loaf -- **bread** # final -b for final -f

·670 ainana -- adjective; accusative singular masculine of <áins> alone, only -- **alone**

·671 libaid -- weak verb class 3; third person singular of <liban> to live -- **shall... live** # final -d for final -þ

·672 manna -- irregular noun, masculine; nominative singular of <manna> man -- **man**

·673 ak -- conjunction; <ak> but, however -- **but**

·674 bi -- preposition; <bi> by, about; concerning; around, against; according to, on account of; for; at; after; near -- **by**

·675 all -- adjective used as substantive; dative singular neuter of <alls> all, every -- **every**

·676 waurde -- strong noun, neuter; genitive plural of <waúrd> word -- **word** # literally 'by every (one) of the words'

·677 gudis -- strong noun, masculine; genitive singular of <guþ> God -- **of God**

5 - jah ustiuhands ina diabulaus ana fairguni hauhata, ataugida imma allans þiudinassuns þis midjungardis in stika melis.

·678 jah -- conjunction; <jah> and, also -- **and**

·679 ustiuhands -- strong verb class 2; nominative singular masculine of present participle of <ustiuhan> to lead out; to complete -- **taking... up**

·680 ina -- personal pronoun; accusative singular masculine of <is> he, she, it -- **him**

·681 diabulaus -- strong noun, masculine; nominative singular of <diabaúlus> devil -- **the devil** # scribal error for regular nominative diabulus or diabaúlus

·682 ana -- preposition; <ana> in, on, upon, at, over; to, into; against -- **into**

·683 fairguni -- strong noun, neuter; accusative singular of <faírguni> mountain -- **a... mountain**

·684 hauhata -- adjective; accusative singular neuter of <hauhs> high -- **high**

·685 ataugida -- weak verb class 1; third person singular preterite of <atáugjan> to show, to appear -- **shewed**

·686 imma -- personal pronoun; dative singular masculine of <is> he, she, it -- **unto him**

·687 allans -- adjective; accusative plural masculine of <alls> all, every -- **all**

·688 þiudinassuns -- strong noun, masculine; accusative plural of <þiudinassus> kingdom -- **the kingdoms**

·689 þis -- demonstrative used as article; genitive singular masculine of <sa, so, þata> this, that -- **of the**

·690 midjungardis -- strong noun, masculine; genitive singular of <midjungards> earth, world -- **world**

·691 in -- preposition; <in> into, towards; on account of; in, among, by -- **in**

·692 stika -- strong noun, masculine; dative singular of <stiks> point, moment -- **a moment**

·693 melis -- strong noun, neuter; genitive singular of <mēl> time, season -- **of time**

6 - jah qaþ du imma sa diabulus: þus giba þata waldufni þize allata jah wulþu ize, unte mis atgiban ist, jah þisḥammeh þei wiljau, giba þata.

·694 jah -- conjunction; <jah> and, also -- **and**

·695 qaþ -- strong verb class 5; third person singular preterite of <qiþan> to say, speak -- **said**

·696 du -- preposition; <du> to, towards; against; in -- **unto**

·697 imma -- personal pronoun; dative singular masculine of <is> he, she, it -- **him**

·698 sa -- demonstrative used as article; nominative singular masculine of <sa,

so, þata> this, that -- **the**

·699 diabulus -- strong noun, masculine; nominative singular of <diabaúlus> devil -- **devil**

·700 þus -- personal pronoun; dative singular of <þu> thou, you -- **thee**

·701 giba -- strong verb class 5; first person singular of <giban> to give, yield -- **will I give**

·702 þata -- demonstrative used as adjective; accusative singular neuter of <sa, so, þata> this, that -- **this**

·703 waldufni -- strong noun, neuter; accusative singular of <waldufni> authority -- **power**

·704 þize -- demonstrative; genitive plural neuter of <sa, so, þata> this, that -- **...**

·705 allata -- adjective; accusative singular neuter of <alls> all, every -- **all**

·706 jah -- conjunction; <jah> and, also -- **and**

·707 wulþu -- strong noun, masculine; accusative singular of <wulþus> splendor, glory -- **the glory**

·708 ize -- personal pronoun; genitive plural masculine of <is> he, she, it -- **of them**

·709 unte -- conjunction; <untē> for, because, since, until -- **for**

·710 mis -- personal pronoun; dative singular of <ik> I -- **unto me**

·711 atgiban -- strong verb class 5; nominative singular neuter of preterite participle of <atgiban> to give, deliver -- **delivered**

·712 ist -- strong verb class 5; athematic third person singular of <wisan> to be -- **that is**

·713 jah -- conjunction; <jah> and, also -- **and**

·714 þisȟammeh -- indefinite pronoun; dative singular masculine of <þisȟazuh> whoever, whosoever -- **to whomsoever**

·715 þei -- conjunction; <þei> that, so that; as -- **...**

·716 wiljau -- irregular verb; first person singular of <wiljan> to will, wish -- **I will**

·717 giba -- strong verb class 5; first person singular of <giban> to give, yield -- **I give**

·718 þata -- demonstrative used as pronoun; accusative singular neuter of <sa, so, þata> this, that -- **it**

7 - þu nu jabai inweitis mik in andwairþja meinamma, wairþiþ þein all.

·719 þu -- personal pronoun; vocative singular of <þu> thou, you -- **thou**

·720 nu -- adverb; <nu> now, therefore -- **therefore**

·721 jabai -- conjunction; <jabái> if, even if, although -- **if**

·722 inweitis -- strong verb class 1; second person singular of <inweitan> to worship -- **wilt worship**

·723 mik -- personal pronoun; accusative singular of <ik> I -- **me**

·724 in -- preposition; <in> into, towards; on account of; in, among, by -- **(in)**

·725 andwairþja -- strong noun, neuter; dative singular of <andwaírþi> face, presence -- **(presence)**

·726 meinamma -- possessive adjective; dative singular neuter of <meins> my, mine -- **(my)**

·727 wairþiþ -- strong verb class 3; third person singular of <waírþan> to become, to happen -- **shall be**

·728 þein -- possessive adjective; nominative singular neuter of <þeins> thy, thine, your, yours -- **thine**

·729 all -- adjective used as substantive; nominative singular neuter of <all> all, every -- **all**

8 - jah andhafjands imma Iesus qaþ: gamelid ist, fraujan guþ þeinana inweitais jah imma ainamma fullafahjais.

·730 jah -- conjunction; <jah> and, also -- **and**

·731 andhafjands -- strong verb class 6; nominative singular masculine of present participle of <andhafjan> to answer -- **answered (and)**

·732 imma -- personal pronoun; dative singular masculine of <is> he, she, it -- **unto him**

·733 Iesus -- strong proper noun, masculine; nominative singular of <Iēsus> Jesus -- **Jesus**

·734 qaþ -- strong verb class 5; third person singular preterite of <qiþan> to say, speak -- **said** # the phrase 'Get thee behind me, Satan' does not occur in the Gothic

·735 gamelid -- weak verb class 1; nominative singular neuter of preterite participle of <gamēljan> to write, enroll -- **written**

·736 ist -- strong verb class 5; athematic third person singular of <wisan> to be -- **(for) it is**

·737 fraujan -- weak noun, masculine; accusative singular of <fráuja> lord, master -- **the Lord**

·738 guþ -- strong noun, masculine; accusative singular of <guþ> God -- **God**

·739 þeinana -- possessive adjective; accusative singular masculine of <þeins> thy, thine, your, yours -- **thy**

·740 inweitais -- strong verb class 1; second person singular present subjunctive of <inweitan> to worship -- **thou shalt worship**

·741 jah -- conjunction; <jah> and, also -- **and**

·742 imma -- personal pronoun; dative singular masculine of <is> he, she, it -- **him**

·743 ainamma -- adjective; dative singular masculine of <áins> alone, only -- **only**

·744 fullafahjais -- weak verb class 1; second person singular present subjunctive of <fullafahjan> to satisfy, to serve -- **shalt thou serve**

9 - þaþroh gatauh ina in Iairusalem jah gasatida ina ana giblin alhs jah qaþ du imma: jabai sunus sijais gudis, wairp þuk þaþro dalaþ;

·745 þaþroh -- adverb; <þaþrōh> afterwards, thence -- **afterwards**

·746 gatauh -- strong verb class 2; third person singular preterite of <gatiuhan> to lead, to bring -- **he brought**

·747 ina -- personal pronoun; accusative singular masculine of <is> he, she, it -- **him**

·748 in -- preposition; <in> into, towards; on account of; in, among, by -- **to**

·749 Iairusalem -- indeclinable noun; feminine of <Iaírusalēm> Jerusalem -- **Jerusalem**

·750 jah -- conjunction; <jah> and, also -- **and**

·751 gasatida -- weak verb class 1; third person singular preterite of <gasatjan> to set, to place -- **set**

·752 ina -- personal pronoun; accusative singular masculine of <is> he, she, it -- **him**

·753 ana -- preposition; <ana> in, on, upon, at, over; to, into; against -- **on**

·754 giblin -- weak noun, masculine; dative singular of <gibla> gable, pinnacle -- **a pinnacle**

·755 alhs -- strong noun, feminine; genitive singular of <alhs> temple -- **of the temple**

·756 jah -- conjunction; <jah> and, also -- **and**

·757 qaþ -- strong verb class 5; third person singular preterite of <qiþan> to say, speak -- **said**

·758 du -- preposition; <du> to, towards; against; in -- **unto**

·759 imma -- personal pronoun; dative singular masculine of <is> he, she, it -- **him**

·760 jabai -- conjunction; <jabái> if, even if, although -- **if**

·761 sunus -- strong noun, masculine; nominative singular of <sunus> son -- **the Son**

·762 sijais -- strong verb class 5; athematic second person singular present subjunctive of <wisan> to be -- **thou be**

·763 gudis -- strong noun, masculine; genitive singular of <guþ> God -- **of God**

·764 wairp -- strong verb class 3; second person singular imperative of <waírpan> to throw, to cast -- **cast**

·765 þuk -- personal pronoun; accusative singular of <þu> thou, you -- **thyself**

·766 þaþro -- adverb; <þaþrō> thence -- **from hence**

·767 dalaþ -- adverb; <dalaþ> down -- **down**

10 - gamelid ist auk þatei aggilum seinaim anabiudiþ bi þuk du gafastan þuk,

·768 gamelid -- weak verb class 1; nominative singular neuter of preterite participle of <gamēljan> to write, enroll -- **written**

·769 ist -- strong verb class 5; athematic third person singular of <wisan> to be -- **it is**

·770 auk -- conjunction; <áuk> for, because; but, also -- **for**

·771 þatei -- conjunction; <þatei> that, because, if -- **...**

·772 aggilum -- strong noun, masculine; dative plural of <aggilus> angel, messenger -- **angels**

·773 seinaim -- possessive adjective; dative plural masculine of <*seins> one's own -- **his**

·774 anabiudiþ -- strong verb class 2; third person singular of <anabiudan> to command, order -- **he shall give... charge**

·775 bi -- preposition; <bi> by, about; concerning; around, against; according to, on account of; for; at; after; near -- **over**

·776 þuk -- personal pronoun; accusative singular of <þu> thou, you -- **thee**

·777 du -- preposition; <du> to, towards; against; in -- **to**

·778 gafastan -- weak verb class 3; infinitive of <gafastan> to keep, hold fast -- **keep**

·779 þuk -- personal pronoun; accusative singular of <þu> thou, you -- **thee**

11 - jah þatei ana handum þuk ufhaband, ei ƕan ni gastagqjais bi staina fotu þeinana.

·780 jah -- conjunction; <jah> and, also -- **and**

·781 þatei -- conjunction; <þatei> that, because, if -- **...**

·782 ana -- preposition; <ana> in, on, upon, at, over; to, into; against -- **in**

·783 handum -- strong noun, feminine; dative plural of <handus> hand -- **(their) hands**

·784 þuk -- personal pronoun; accusative singular of <þu> thou, you -- **thee**

·785 ufhaband -- weak verb class 3; third person plural of <ufhaban> to hold up, to bear up -- **they shall bear... up**

·786 ei -- conjunction; <ei> that, so that; whether; (relative particle) -- **...**

·787 ƕan -- adverb; <ƕan> at any time -- **at any time**

·788 ni -- adverb; <ni> not -- **lest**

·789 gastagqjais -- weak verb class 1; second person singular present subjunctive of <gastangqjan> to dash against -- **thou dash**

·790 bi -- preposition; <bi> by, about; concerning; around, against; according to, on account of; for; at; after; near -- **against**

·791 staina -- strong noun, masculine; dative singular of <stáins> stone -- **a stone**

·792 fotu -- strong noun, masculine; accusative singular of <fōtus> foot -- **foot**

·793 þeinana -- possessive adjective; accusative singular masculine of <þeins> thy, thine, your, yours -- **thy**

12 - jah andhafjands qaþ imma Iesus þatei qiþan ist: ni fraisais fraujan guþ þeinana.

·794 jah -- conjunction; <jah> and, also -- **and**

·795 andhafjands -- strong verb class 6; nominative singular masculine of present participle of <andhafjan> to answer -- **answering**

·796 qaþ -- strong verb class 5; third person singular preterite of <qiþan> to say, speak -- **said**

·797 imma -- personal pronoun; dative singular masculine of <is> he, she, it -- **unto him**

·798 Iesus -- strong proper noun, masculine; nominative singular of <Iēsus> Jesus -- **Jesus**

·799 þatei -- conjunction; <þatei> that, because, if -- **...**

·800 qiþan -- strong verb class 5; nominative singular neuter of preterite participle of <qiþan> to say, speak -- **said**

·801 ist -- strong verb class 5; athematic third person singular of <wisan> to be -- **it is**

·802 ni -- adverb; <ni> not -- **not**

·803 fraisais -- strong verb class 7; second person singular present subjunctive of <fráisan> to tempt -- **thou shalt... tempt**

·804 fraujan -- weak noun, masculine; accusative singular of <fráuja> lord, master -- **the Lord**

·805 guþ -- strong noun, masculine; accusative singular of <guþ> God -- **God**

·806 þeinana -- possessive adjective; accusative singular masculine of <þeins> thy, thine, your, yours -- **thy**

13 - jah ustiuhands all fraistobnjo diabulus, afstoþ fairra imma und mel.

·807 jah -- conjunction; <jah> and, also -- **and**

·808 ustiuhands -- strong verb class 2; nominative singular masculine of present participle of <ustiuhan> to lead out; to complete -- **when... had ended**

·809 all -- adjective used as substantive; accusative singular neuter of <alls> all, every -- **all**

·810 fraistobnjo -- strong noun, feminine; genitive plural of <fráistubni> temptation -- **the temptation** # literally 'all of the temptations'

·811 diabulus -- strong noun, masculine; nominative singular of <diabaúlus> devil -- **the devil**

·812 afstoþ -- strong verb class 6; third person singular preterite of <afstandan> to stand off, to depart -- **he departed**

·813 fairra -- preposition; <faírra> far from -- **from**

·814 imma -- personal pronoun; dative singular masculine of <is> he, she, it -- **him**

·815 und -- preposition; <und> up to, until, for -- **for**

·816 mel -- strong noun, neuter; accusative singular of <mēl> time, season -- **a season**

Lesson Text

4:1 Iþ Iesus, ahmins weihis fulls, gawandida sik fram Iaurdanau jah tauhans was in ahmin in auþidai 2 dage fidwor tiguns, fraisans fram diabulau. jah ni matida waiht in dagam jainaim, jah at ustauhanaim þaim dagam, biþe gredags warþ. 3 jah qaþ du imma diabulus: jabai sunaus sijais gudis, qiþ þamma staina ei wairþai hlaibs. 4 jah andhof Iesus wiþra ina qiþands: gamelid ist þatei ni bi hlaib ainana libaid manna, ak bi all waurde gudis.

5 jah ustiuhands ina diabulaus ana fairguni hauhata, ataugida imma allans þiudinassuns þis midjungardis in stika melis. 6 jah qaþ du imma sa diabulus: þus giba þata waldufni þize allata jah wulþu ize, unte mis atgiban ist, jah þishuammeh þei wiljau, giba þata. 7 þu nu jabai inweitis mik in andwairþja meinamma, wairþiþ þein all. 8 jah andhafjands imma Iesus qaþ: gamelid ist, fraujan guþ þeinana inweitais jah imma ainamma fullafahjais.

9 þaþroh gatauh ina in Iairusalem jah gasatida ina ana giblin alhs jah qaþ du imma: jabai sunus sijais gudis, wairp þuk þaþro dalaþ; 10 gamelid ist auk þatei aggilum seinaim anabiudiþ bi þuk du gafastan þuk, 11 jah þatei ana handum þuk ufhaband, ei huan ni gastagqjais bi staina fotu þeinana. 12 jah andhafjands qaþ imma Iesus þatei qiþan ist: ni fraisais fraujan guþ þeinana.

13 jah ustiuhands all fraistobnjo diabulus, afstoþ fairra imma und mel.

Translation

From the King James version:

4:1 And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, 2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered. 3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. 4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time. 6 And the devil said unto him, All this

power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. [7] If thou therefore wilt worship me, all shall be thine. [8] And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

[9] And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: [10] For it is written, He shall give his angels charge over thee, to keep thee: [11] And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. [12] And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

[13] And when the devil had ended all the temptation, he departed from him for a season.

Grammar

16. Weak Nominal Declension

The **weak declension** of nouns is nothing more than **n-stem** nominal formation. In principle it is no different from the formation of r-stems or nd-stems: the affix -Vn- intercedes between nominal root and endings, where V is some vowel. Just as brōþar 'brother' is inherently an r-stem noun (employing no other formations), likewise weak nouns are inherently weak, i.e. only n-stem. While *adjectives* may employ strong or weak declension (see Sections 13 and 17) according to contextual demands, a given *noun* by contrast employs only one declension at all times: a weak noun always declines weak, a strong noun always strong.

16.1. an/jan/wan-Stems

The **an/jan/wan-stem** nouns are generally masculine or neuter. Nouns with the j- or w- augment take the same endings as those without. The nouns atta 'father', arbja 'heir', and gawaúrstwa 'fellow-worker' -- respectively an-, jan-, and wan-stems -- serve to illustrate the masculine forms. The nouns haírtō 'heart', áugō 'eye', and sigljō 'seal' -- respectively an-, an-, and jan-stems -- serve to illustrate the neuter forms.

Weak an-Stem	**Masculine**			**Neuter**		
Stem	attan-	arbjan-	gawaúrstwan-	haírtan-	áugan-	sigljan-
N Sg.	atta	arbja	gawaúrstwa	haírtō	áugō	sigljō
A	attan	arbjan	gawaúrstwan	haírtō	áugō	sigljō
G	attins	arbjins	gawaúrstwins	haírtins	áugins	*sigljins
D	attin	arbjin	gawaúrstwin	haírtin	áugin	*sigljin

N Pl.	attans	arbjans	gawaúrstwans	haírtōna	áugōna	*sigljōna
A	attans	arbjans	gawaúrstwans	haírtōna	áugōna	*sigljōna
G	attanē	arbjanē	gawaúrstwanē	haírtanē	áuganē	*sigljanē
D	attam	arbjam	gawaúrstwam	haírtam	áugam	*sigljam

Note that the dative plural is built by analogy to a-stem nouns, without the intervening Vn-affix. The nouns aba (masc.) 'man, husband'; aúhsa (masc.) 'ox'; namō (neut.) 'name'; and watō (neut.) 'water' have different forms in the plural. These are boldfaced in the chart below. The masculine noun manna 'man' generalized the zero-grade of the n-stem formation (-n- rather than -Vn-), yielding a peculiar declension.

Weak an-Stem	**Masculine**			**Neuter**	
Stem	ab(a)n-	aúhs(a)n-	man(a)n-	nam(a)n-	wat(a)n-
N Sg.	aba	aúhsa	**manna**	namō	watō
A	aban	aúhsan	**mannan**	namō	watō
G	abins	aúhsins	**mans**	namins	watins
D	abin	aúhsin	**mann**	namin	watin
N Pl.	abans	aúhsans	**mans, mannans**	**namna**	watōna
A	abans	aúhsans	**mans, mannans**	**namna**	watōna
G	**abnē**	**aúhsnē**	**mannē**	**namnē**	watanē
D	**abnam**	aúhsam	**mannam**	**namnam**	**watnam**

For the zero-grade forms of manna, compare Latin declension: nom. sg. *carō* 'flesh' with acc. *carnem*, as opposed to nom. sg. *homō* 'man' with acc. *hominem*.

16.2. ōn/jōn/wōn-Stems

The **ōn/jōn/wōn-stem** nouns are generally feminine. Nouns with the j- or w-augment

take the same endings as those without. The nouns tuggō 'tongue', arbjō 'heiress', and ūhtwō 'early morning' -- respectively ōn-, jōn-, and wōn-stems -- serve to illustrate the forms.

Weak ōn-Stem	**Feminine**		
Stem	tuggōn-	arbjōn-	ūhtwōn-
N Sg.	tuggō	arbjō	ūhtwō
A	tuggōn	arbjōn	ūhtwōn
G	tuggōns	arbjōns	ūhtwōns
D	tuggōn	arbjōn	ūhtwōn
N Pl.	tuggōns	arbjōns	ūhtwōns
A	tuggōns	arbjōns	ūhtwōns
G	tuggōnō	arbjōnō	ūhtwōnō
D	tuggōm	arbjōm	ūhtwōm

The vowel ō has generalized throughout the declension, so that the dative, though characteristically lacking any sign of the n-stem, still maintains the vowel.

16.3. īn-Stems

The **īn-stem** nouns (recall [ī] is spelled ei in Gothic) are generally feminine. These nouns derive for the most part from adjectives, forming the associated abstract noun. The nouns managei 'multitude', áiþei 'mother', and frōdei 'understanding' serve to illustrate the forms.

Weak īn-Stem	**Feminine**		
Stem	managein-	áiþein-	frōdein-
N Sg.	managei	áiþei	frōdei

A	managein	áiþein	frōdein
G	manageins	áiþeins	frōdeins
D	managein	áiþein	frōdein
N Pl.	manageins	áiþeins	frōdeins
A	manageins	áiþeins	frōdeins
G	manageinō	áiþeinō	frōdeinō
D	manageim	áiþeim	frōdeim

The formation is similar to the declension of ōn-stems. The vowel ī has generalized throughout the declension, so that the dative maintains the vowel while losing the n.

17. Adjectives: Weak Declension

Adjectives decline according to weak or strong paradigms based on the requirements of context (cf. Section 13 on strong adjective declension). The choice is one of specificity: Gothic employs **weak** adjective forms to modify a *definite* noun, and **strong** forms to modify an *indefinite* noun. For example, ahma sa weih*a* 'the holy ghost' and þái ana aírþái þizái gōd*ōn* saian*ans* 'they that are sown on the good ground' (Mark 4.20). For comparison, weih*s* ahma would be 'a holy spirit', ana gōdái aírþái 'on (some) good ground', saianái 'sown'. Weak endings are generally used for nominalized adjectives: unkarjans 'careless (ones)'. Compare weihs 'holy' (strong) to weiha 'priest' (weak), literally '(*the*) holy one'. From a morphological point of view, weak adjective endings are simply **n-stem** endings. In this way, their use for definite reference parallels proper names in Latin, e.g. *catus* 'sly' vs. *Catō* (G. *Catōnis*) 'the Sly One', and in Greek, e.g. *platús* 'broad' vs. *Plátōn* 'the Broad (Shouldered) One'.

17.1. Weak Adjective Formation

As mentioned above, the **weak declension** of adjectives is actually simply **n-stem declension**. The weak masculine endings of **a-stem adjectives** exactly parallel those of the an-stem noun atta, and the neuter a-stem weak endings those of the an-stem haírtō (Section 16.1); the feminine weak endings of a-stem adjectives parallel those of the ōn-stem noun tuggō (Section 16.2). Again the adjective blinds 'blind' illustrates the declension.

Weak a-Stem	**Masculine**	**Neuter**	**Feminine**

N Sg.	blinda	blindō	blindō
A	blindan	blindō	blindōn
G	blindins	blindins	blindōns
D	blindin	blindin	blindōn
N Pl.	blindans	blindōna	blindōns
A	blindans	blindōna	blindōns
G	blindanē	blindanē	blindōnō
D	blindam	blindam	blindōm

The **ja-stem adjectives** decline analogously, the masculine forms following the jan-stem noun arbja, the neuter following sigljō, the feminine following arbjō. The distinctions of Group (1) and Group (2) ja-stems do not play a role in weak declension. Likewise, **i-stem** and **u-stem adjectives** follow the same weak declension as ja-stems, exhibiting the same j-augment in all forms. The adjectives niujis 'new' and wilþeis 'wild' illustrate the weak declension of ja-stems; hráins 'clean' illustrates the i-stems; hardus 'hard' illustrates the u-stems. The forms are as follows.

Masculine	**ja-Stem (1)**	**ja-Stem (2)**	**i-Stem**	**u-Stem**
N Sg.	niuja	wilþja	hráinja	hardja
A	niujan	wilþjan	hráinjan	hardjan
G	niujins	wilþjins	hráinjins	hardjins
D	niujin	wilþjin	hráinjin	hardjin
N Pl.	niujans	wilþjans	hráinjans	hardjans
A	niujans	wilþjans	hráinjans	hardjans
G	niujanē	wilþjanē	hráinjanē	hardjanē
D	niujam	wilþjam	hráinjam	hardjam

Neuter

N Sg.	niujō	wilþjō	hráinjō	hardjō
A	niujō	wilþjō	hráinjō	hardjō
G	niujins	wilþjins	hráinjins	hardjins
D	niujin	wilþjin	hráinjin	hardjin
N Pl.	niujōna	wilþjōna	hráinjōna	hardjōna
A	niujōna	wilþjōna	hráinjōna	hardjōna
G	niujanē	wilþjanē	hráinjanē	hardjanē
D	niujam	wilþjam	hráinjam	hardjam

Feminine

N Sg.	niujō	wilþjō	hráinjō	hardjō
A	niujōn	wilþjōn	hráinjōn	hardjōn
G	niujōns	wilþjōns	hráinjōns	hardjōns
D	niujōn	wilþjōn	hráinjōn	hardjōn
N Pl.	niujōns	wilþjōns	hráinjōns	hardjōns
A	niujōns	wilþjōns	hráinjōns	hardjōns
G	niujōnō	wilþjōnō	hráinjōnō	hardjōnō
D	niujōm	wilþjōm	hráinjōm	hardjōm

The **wa-stem adjectives** maintain the w-augment. Few weak forms are extant. The adjective triggws 'true' exhibits only the weak N sg. triggwa and D sg. triggwin. The wa-stem adjectives lasiws 'weak', *qius 'alive', *fáus 'little', *usskáus 'vigilant' show no weak forms.

17.2. Comparative, Superlative, and Intensive Adjectives

The **comparative** of adjectives is formed by addition of the suffix -iz- or -ōz-. The **superlative** is derived by addition of the suffix -st- or -ōst-. Consider the following examples.

Meaning	Positive	Comparative	Superlative
'much, many'	managS	managiza	managists
'wise'	frōþs	frōdōza	
'poor'	arms		armōsts
'strong'	swinþs	swinþōza	
'old'	alþeis	alþiza	
'sweet'	suts	sutiza	sutists
'hard'	hardus	hardiza	
'high'	*háuhs		háuhists

As with the positive degree, the superlative degree declines either strong or weak according to the requirements of context. The superlative, however, does not take the alternate pronominal ending -ata in the neuter singular nominative or accusative. The *comparative*, by contrast, *only assumes weak adjectival endings*, regardless of context. The only difference between comparative endings and general weak adjectival endings occurs in the feminine: the feminine declines like the īn-stem managei, rather than tuggō. The adjective jūhiza 'younger', from juggs 'young', serves to illustrate **comparative declension**.

Comparative	Masculine	Neuter	Feminine
N Sg.	jūhiza	jūhizō	jūhizei
A	jūhizan	jūhizō	jūhizein
G	jūhizins	jūhizins	jūhizeins
D	jūhizin	jūhizin	jūhizein

N Pl.	jūhizans	jūhizōna	jūhizeins
A	jūhizans	jūhizōna	jūhizeins
G	jūhizanē	jūhizanē	jūhizeinō
D	jūhizam	jūhizam	jūhizeim

Several adjectives are members of suppletive systems, whereby the positive forms derive from a base different than that of the comparative and superlative. A few of the most common such adjectives appear below.

Meaning	**Positive**	**Comparative**	**Superlative**
'good'	gōþs	batiza	batists
'little'	leitils	minniza	minnists
'great'	mikils	máiza	máists
'old'	sineigs		sinista
'evil'	ubils	waírsiza	

The superlative sinista generally translates Greek *presbúteros* 'elder': þái sinistans 'the elders'.

Intensive adjectives are formed by addition of the ending -(t)uma. These formations inflect like comparatives, but they generally do not mark any specific comparison. These have a superlative formed by adding -(t)umist-. Consider the following examples.

Intensitve	**Meaning**	**Superlative**	**Meaning**
aftuma	'latter, following'	aftumists	'last'
aúhuma	'high'	aúh(u)mists	'highest'
fruma	'former, prior'	frumists	'first'
		hindumists	'hindmost, uttermost'
hleiduma	'the left'		
iftuma	'next, following'		

innuma 'inner'

miduma 'middle'

spēdumists 'last, latest'

Compare af-tuma to Lat. *op-timus*, as well as *in-timus* and Sanskrit *án-tamas*. Likewise compare the formation of ordinals such as Lat. *septimus*, Sanskrit *saptamás*.

The dative case is used in conjunction with a comparative to denote the standard of reference or comparison, as denoted by the Modern English 'than'. For example, swinþō mis 'mightier than me'.

18. Relatives, Interrogatives, and Indefinites

18.1. Relatives

As with the other Germanic languages, Gothic has no independent pronoun which functions specifically as a relative. The most prominent relative marker is the particle ei, which functions analogously to Old Norse es (later er) or sem (or even the conjunction at 'that') and to Old English þe. These particles are self-standing markers introducing subordinate clauses and as such have no inherent meaning of their own. In Gothic the relative use of the particle ei is restricted to a few phrases involving temporal or modal expressions. For example, sijáis þahands jah ni magands rodjan und þana dag *ei* waírþái þata 'thou shalt be dumb, and not able to speak, until the day that this should happen' (Luke 1.20); fram þamma daga *ei* anabáuþ mis 'from the time that it befell me' (Nehemiah 5.14); fram þamma daga *ei* háusidēdum 'since the day we heard it' (Colossians 1.9); aþþan þamma háidáu *ei* Jannis jah Mambrēs andstōþun Mōsēza 'Now in the manner in which Jannes and Jambres withstood Moses' (2 Timothy 3.8).

The particle ei occurs most frequently in a relativizing role conjoined to the demonstrative pronoun sa, þata, sō 'this, that, the'. This yields a relative pronoun for the **third person**. The declension is as follows.

Relative Pron.	**Masculine**	**Neuter**	**Feminine**
N Sg.	saei (izei)	þatei	sōei (sei)
A	þanei	þatei	þōei
G	þizei	þizei	þizōzei
D	þammei	þammei	þizáiei

N Pl.	þáiei (izei)	þōei	þōzei
A	þanzei	þōei	þōzei
G	þizēei	þizēei	*þizōei
D	þáimei	þáimei	þáimei

When the particle ei is suffixed, a preceding weakly stressed a is lost, and s becomes z. The nominative singular masculine *is* of the third person pronoun also forms a relative in this manner: izei. This is occasionally found instead of the corresponding relative saei. It also occurs in the role of the nominative masculine plural instead of þáiei. The nominative singular feminine *si* of the third person pronoun similarly forms a relative si + ei > sei.

The **first** and **second person** pronouns form relatives in the same fashion. The particle ei is suffixed to the appropriate form of the pronoun: ikei 'I who'; þuei 'thou who'; þukei 'thee whom'; þuzei 'to thee whom'; juzei 'ye who'; izwizei 'to you whom'.

Like Modern English, but unlike Old English and Old Norse, the relative pronoun saei, þatei, sōei derives its case from its function in the relative clause. In the Modern English sentence 'and a man came *whose* name was Jairus', the relative *whose* derives its case (genitive) from its function in the clause '*whose* name was Jairus', not from the clause in which its antecedent *man* appears (otherwise it would be the nominative *who*, agreeing with *man*). By contrast, Old Norse favors a construction in which the demonstrative agrees with the antecedent in the main clause: hann sendi hingat til lands prest *þann es* hét Þangbrandr 'he sent there to the land a priest who was called Thangbrand'. The phrase *þann es* exactly parallels the formation of the relative pronoun in Gothic, being the union of the demonstrative pronoun followed by the relative particle (es in ON, ei in Gothic). But in the Old Norse phrase, *þann* is accusative, modifying the direct object of the main clause, even though the antecedent of *þann* subsequently becomes the subject of the relative clause. The same generally occurs in Old English with the particle |e. Gothic uses the relative saei, þatei, sōei in the fashion of Modern English. For example, jah sái qam waír *þizei* namō Iaeirus 'And a man came *whose* name (was) Jairus' (Luke 8.41). The relative þizei takes its genitive case from its function in the relative clause, not from the main clause.

18.2. Interrogatives

The **interrogative pronoun** ƕas, ƕa, ƕō 'who?, what?' occurs only in the singular. The forms are as follows.

Interrogative	**Masculine**	**Neuter**	**Feminine**
N Sg.	ƕas	ƕa	ƕō

A	ƕana	ƕa	ƕō
G	ƕis	ƕis	*ƕizōs
D	ƕamma	ƕamma	ƕizái

The neuter instrumental form ƕē occurs with the meaning 'with what, wherewith, how'. The plural is preserved in the form ƕanzuh: insandida ins twans ƕanzuh 'he sent them forth two and two'.

The **interrogative adjective** ƕaþar 'which (of two)' occurs only in the nominative singular masculine and neuter. This contrasts with ƕarjis 'which (of more than two)', which declines like midjis (cf. Section 13.1), though the neuter nominative singular always ends in -ata. The interrogative adjectives ƕileiks 'what sort of' and *ƕēláuþs (fem. ƕēláuda) 'how great' follow the declension of blinds (cf. Section 13.1), as do their respective correlatives swaleiks 'such' and swaláuþs (fem. swaláuda) 'so great'.

The enclitic particle -u is often appended to the first word of an interrogative statement. For example, ni*u* 'not?'; skuld*u* ist 'is it lawful?'; ab*u* þus silbin 'of thyself?'

18.3. Indefinites

Simple indefinites, formed by suffixing the particle -hun to forms of ƕas 'who', manna 'man', and áins 'one', occur only in negated constructions. See Section 21.2 on Negatives.

A general indefinite, akin to Modern English 'whosoever, whoever', is formed by the combinations ƕazuh saei, saƕazuh saei, and saƕazuh izei. These occur only in the nominative singular masculine. The neuter counterpart, þataƕah þei 'whatsoever', occurs only in the accusative singular. Indefinites of similar meaning are formed by prefixing þis (genitive of þata) to forms of ƕazuh. These are followed by the relative saei, or by þei. The attested forms are as follows.

þisƕazuh saei 'whosoever'	**Masculine**	**Neuter**	**Feminine**
N Sg.	þisƕazuh saei	þisƕah þei (þatei)	
A	þisƕanōh saei	þisƕah þei (þatei)	
G		þisƕizuh þei	
D	þisƕammēh saei	þisƕammēh þei	

The form þatei occasionally replaces þei in the neuter. No feminine forms occur.

áin- 'one, anyone, a certain one' always declines according to the strong declension of blinds (Section 13.1), e.g. masc. N sg. áins, pl. áinái; neut. N sg. áin(ata), pl. áina; fem. N

sg. áina, pl. áinōs. The plural forms are used in the sense 'only, alone'. Note correlated structures: áins... jah áins 'the one... and the other'.

all- 'all, every, whole' always declines according to the strong declension of blinds, e.g. masc. N sg. alls, pl. allái; neut. N sg. all(ata), pl. alla; fem. N sg. alla, pl. allōs.

anþar- 'second, other' always declines according to the strong declension of blinds, though the neuter N sg. never takes the pronominal ending -ata. For example, masc. N sg. anþar (cf. Section 6.2.2), pl. anþarái; neut. N sg. anþar, pl. anþara; fem. N sg. anþara, pl. anþarō.

sum- 'some one, a certain one' always declines according to the strong declension of blinds, e.g. masc. N sg. sums, pl. sumái; neut. N sg. sum(ata), pl. suma; fem. N sg. suma, pl. sumōs. Forms of this pronoun are often repeated in correlated structures: sums... sums 'the one... the other'. The particle -uh is frequently suffixed to the second member of such constructions, and occasionally to both members: sumái(h)... sumáih 'some... and others' (masc. nom. pl.).

19. Present Participle

The present participle adds the suffix -nd- to the present stem (yielding a stem which resembles the 3rd person plural, present indicative active). Adjectival endings are then added to the resulting stem. The present participle declines *exclusively* as a *weak* adjective, with the sole exception of the masculine nominative singular, which has an alternate strong ending. The feminine forms follow the declension of īn-stem nouns like managei, rather than ōn-stems. The verb niman 'take' has present participle stem nimand-. The declension is as follows.

Present Ptcple	Masculine	Neuter	Feminine
N Sg.	nimanda, nimands	nimandō	nimandei
A	nimandan	nimandō	nimandein
G	nimandins	nimandins	nimandeins
D	nimandin	nimandin	nimandein
N Pl.	nimandans	nimandōna	nimandeins
A	nimandans	nimandōna	nimandeins
G	nimandanē	nimandanē	nimandeinō
D	nimandam	nimandam	nimandeim

The present participle denotes an action ongoing at the time of the main verb. The present participle generally takes its object in the same case as the finite forms of the participle, though frequently the object is omitted. For example, þái waúrd háusjandans 'those hearing the word' (Mark 4.18); Sa saijands waúrd saijiþ 'The one sowing sows the word', equivalent to 'The *sower* sows the word' (Mark 4.14).

Some nouns, such as the nd-stem fijands 'enemy', were originally participles but have subsequently become frozen in a substantive role. These infrequently take objects in the accusative, instead generally employing the genitive. Compare the following contructions: þans fijands galgins Xristáus 'the enemies of the cross of Christ' (Philippians 3.18) vs. þáim fijandam izwis 'to those hating you' (Luke 6.27). Also note the following passage: aþþan ik qiþa izwis: frijōþ *fijands izwarans*, þiuþjáiþ þans *wrikandans izwis*, wáila táujáiþ þáim *hatjandam izwis*, jah bidjáiþ bi þans *usþriutandans izwis* 'But I say unto you, Love *your enemies*, bless those *cursing you*, do good to those *hating you*, and pray for those *abusing you*' (Matthew 5.44).

20. Adjective Use

Adjectives agree with the nouns they modify in **gender, case**, and **number**. But the adjective at times agrees with the natural gender of the referent, rather than with the gender of the noun representing it. Consider the following example, where the feminine noun handugei 'wisdom' is modified by a neuter adjective agreeing with the genderless concept represented by handugei: ei kanniþ wēsi handugei guþs 'that the wisdom of God be known'. Note also the following, where neuter áinhun (leikē) 'any (of bodies)' is modified by a masculine singular adjective taking its gender from the person or man whom the circumlocution represents: ni waírþiþ garaíhts áinhun leikē 'no man becomes just'.

When a singular noun denotes a collection of individual members, the adjective may take its number and gender according to the individuals. For example, the feminine singular managei 'multitude, people' is generally modified by adjectives in the masculine plural: jah was managei beidand*ans* Zakariins 'and the people were waiting for Zacharias'. This likewise occurs with the noun hiuhma 'crowd': jah alls hiuhma was manageins beidand*ans* 'and the whole crowd of people was waiting'.

Unlike many of the Indo-European languages, but like e.g. Old Norse, an adjective modifying both masculine and feminine beings takes a neuter plural form. For example, wēsunuh þan garaíhta ba andwaírþja guþs 'they were both righteous before God', where the referents are Zacharias and Elizabeth.

Adjectives take either strong or weak endings. **Strong adjective** forms modify indefinite nouns. Consider the following examples: stibnái mikilái 'in a loud voice'; gaguds ragineis 'a good counselor'; wastjái hʉeitái 'in a white cloth'. Predicate adjectives regularly take strong endings: goþ þus ist hamfamma in libáin galeiþan 'it is better for thee to enter into life maimed'. All cardinal numerals only decline strong, as well as the ordinal anþar 'second'; likewise the possessive adjectives like meins 'my'; pronominal adjectives like sums 'some', alls 'all', jáins 'that', swaleiks 'such'; and other adjectives like fulls 'full', ganōhs 'enough', halbs 'half', midjis 'middle'.

Weak adjective forms modify definite nouns, and therefore generally accompany the

definite article. For example, stiur þana alidan 'the fattened calf'; (áina) anabusnē þizō minnistōnō '(one) of the smallest commandments'; wastja þō frumistōn 'the best garment'; ni mag bagms þiuþeigs akrana ubila gatáujan 'a good tree cannot bear evil fruits'. A weak adjective generally accompanies a noun in the vocative: atta weiha 'holy father!'; o unfrodans Galateis 'O foolish Galatians'. All ordinal numerals beside anþar exhibit only weak declension. The same is true for comparatives, as well as intensives ending in -ma, e.g. aftuma 'latter'. The present participle takes weak endings, except for the alternate strong ending in the masculine nominative singular. The adjectives sama 'same' and silba 'self' always take weak endings.

Gothic Online

Lesson 5

Todd B. Krause and Jonathan Slocum

Early Contact between Goths and Huns

Scholars have long looked for an explanation of the Goths' sudden and destructive entrance into history in the middle of the 3rd century. They have generally attributed Gothic movements to a response to the marauding Huns who came swiftly from the east and attacked and displaced the formerly sedentary Goths. Of course this begs the question as to the reason for the Huns' entrance into eastern Europe: overpopulation, drought, or the search for richer grazing areas have all been suggested as possibilities.

The Huns first attacked and subdued the Alans, a nomadic Iranian people neighboring the Goths to the east of the Don. Together the Huns and Alans attacked the Goths. Their combined forces first attacked the Greuthungi, whose leader was Ermenaric. Upon his death, Vithimer became leader of the Greuthungi and paid some Huns to fight alongside the Goths. Vithimer was eventually killed in battle against a force consisting mostly of Alans, and the subsequent leaders Alatheus and Saphrax led a retreat to the Dniester.

This westward movement of the Greuthungi was countered by the Tervingi, who, led by Athanaric, marched from the east to the Dniester to hold them off. Hunnic attacks eventually forced Athanaric to fall back, until he built a defensive wall running from the river Gerasius (modern Prut) to the Danube. Further Hunnic attacks interrupted construction of the walls, and Alavivus and Fritigern led splinter groups to seek refuge in the Roman empire across the Danube. This then left the Greuthungi free to cross the Dniester, and they too pushed to the Danube and sought entry into Roman territory. The two groups sought to enter Roman territory sometime in 376.

This rapid turn of events is, however, likely a synopsis of a situation which developed over a substantial period of time. It is more likely that Huns did not come in the form of a lightning storm of invaders, but rather that pressure upon neighboring Gothic tribes built up over time. In fact the Tervingi request for asylum presumably involved several stages, all taking considerable time: (1) deliberations among the Goths themselves as to how best to escape the Huns; (2) a request made to local Roman officials for permission to enter Roman territory; (3) referral of the matter to the emperor Valens, to whom the Goths

eventually sent embassies; (4) a period of waiting while Valens made a decision from his present location in Antioch; (5) another waiting period while the embassies returned from Antioch, travelling over 1000km each way.

As it turns out, the Goths themselves still remained the major concern of the Roman empire in the region of the Danube in 376 and after. The Huns by contrast only operated in small raiding parties at the time. Athanaric's Tervingi established a new settlement in the Carpathians in late 370s. When Athanaric was ousted c. 380, the Goths he ruled remained in north of the Danube. This suggests that the Huns were not such oppressive raiders that the Goths were in a particular hurry to flee. Another Gothic group under Arimer, perhaps the former subjects of Athanaric, also remained north of the Danube until the mid 380s. Yet another group of Greuthungi under Odotheus tried in 386 to cross south into Roman territory. They were defeated and resettled to Asia Minor. Much later, in 405-406, the Gothic king Radagaisus crossed the Roman border and invaded Italy. But though Odotheus and Radagaisus may have been Hunnic refugees, no sources contradict the possibility that they were simply leaders of independent groups of Goths.

The Huns themselves did not press the Roman border: in 395 (20 years after the initial Gothic requests to pass into Roman territory), a large group of Huns crossed the Caucasus. One part headed for Persia, another for Roman territories in Armenia, Cappadocia, and Syria, going as far as Antioch, Edessa, and Cilicia. Though these may have been Huns from the Danube, this would have involved a journey of more than 1000km around the Black Sea and through the difficult Caucasus, a harsh journey for men and horses alike. It is likely that the Huns' center was somewhat father east of the Danube, closer to the Don and Volga.

One story of the Huns' arrival is given in the *Ecclesiatical History* of the 5th century church historian Sozomen (translated in *Heather and Matthews, 1991*):

2 The Goths, who in former times inhabited the region beyond the Ister and were masters of the other barbarians, were driven from their lands by the people called the Huns and crossed over into Roman territory.

3 Now this race, so they say, was previously unknown to the Thracians living by the Ister and to the Goths themselves, and lived as their neighbors without either party realising it -- the reason for their ignorance being that a huge lake lay between them, each people believing that the country in which they lived was the last dry land to exist, and that beyond lay sea and an infinite expanse of water. It came about, however, that an ox, driven mad by insects, ran through the lake and was follwoed by its herdsman, who saw the land on the other side and reported it to his fellow-tribesmen.

4 Others say that a deer, fleeing in the chase, showed its Hunnish pursuers the way, which lay concealed by the surface of the water; and that the hunters, admiring the country with its gentler climate and ease of cultivation, at once turned back and reported what they had seen to the ruler of their race.

5 The Huns first tried the strength of the Goths with a small force of men, and later attacked in full force, defeating the Goths in battle and taking possession of their entire country. The victims of the attack made to cross the river, and coming over to the Roman frontiers sent

envoys to the emperor, promising their services as his allies in the future and asking his agreement to settle wherever he chose.

6 The leader of this embassy was Ulphilas, the bishop of the Goths; and, negotiations proceeding as they hoped, they were allowed to live in Thrace.

In this account, Sozomen seems to pass over the fact that Wulfila (here Ulphilas, for Ulfila) was expelled from Gothic lands during the persecutions of the 340s, and so likely had no personal connection to the events of the 370s related here. However it was possible during that period to pass somewhat freely over the imperial borders, and so it is not impossible that Wulfila maintained some connection with these events.

Ambrose of Milan, writing c. 380, sums up the story of the Huns' arrival thus (quoted in *Heather, 1996*):

The Huns threw themselves upon the Alans, the Alans upon the Goths, and the Goths upon the Taifali and Sarmatae... and this is not yet the end.

Evidence of more permanent Hunnic presence on the Danube only begins c. 400 AD, when a leader of the Huns called Uldin announced his presence by sending the head of an imperial general Gainas to imperial authorities in Constantinople.

Reading and Textual Analysis

The following passage is Matthew 6.1-15, relating the famous Sermon on the Mount. The Gothic selection contains numerous possessive forms, as in Matthew 6.1: izwara 'your'. This form could be either the genitive plural of þu 'thou' or the feminine singular nominative or accusative of the possessive adjective izwar 'your, yours'. The possessive adjectives are in fact derived from appending adjectival endings to the genitive of the personal pronouns. Compare Modern English *mine* to the Old English genitive singular of the first person pronoun: mīn. The decision as to which analysis should be given to izwara is based primarily on proximity to the form izwaramma, which is unambiguously adjectival, as well as on parallelism in the structures of the following verses. Similar ambiguity surrounds þeina in verses 6.3-4 and 6.13.

In Matthew 6.3 we find iþ þuk táujandan armaiōn 'but when thou doest alms'. This is an example of an accusative absolute, consisting of a substantive (here þuk) and an associated participle (here táujandan) placed in the accusative case to related information that would generally occupy a full subordinate clause in Modern English. Such constructions are far less common in Gothic than their dative counterpart.

We also find in this passage several uses of the present subjunctive, most frequently here equivalent to imperatives. The use in Matthew 6.5 -- jah þan bidjaiþ 'when you pray' -- shows use of the present subjunctive to denote hypotheical events in the future. In the jargon of traditional grammars of Greek and Latin, this is a present subjunctive in the protasis of a present general condition.

In this reading we encounter several terms of relating to tribal structure. In particular we find the general term þiuda 'people' (Matthew 6.7). This seems to denote any ethnically or culturally identifiable group, as the Gothic term of self-reference, Gut-þiuda 'Gothic people', attests. We also find the term þiudinassus 'kingdom' (Matthew 6.10) and

þiudangardi 'kingdom' (Matthew 6.13), built from þiudans 'head of a þiuda, king'.

The last part of Matthew 6.13, untē þeina ist þiudangardi jah mahts jah wulþus in áiwins 'for thine is the kingdom and the power and the glory for ever', is a phrase which is absent from the traditional Greek text, as well as from the Old English translation of c. 995, Wycliffe's translation of 1389, and Tyndale's of 1526.

6:1 - Atsaihuiþ armaion izwara ni taujan in andwairþja manne du saihuan im; aiþþau laun ni habaiþ fram attin izwaramma þamma in himinam.

·817 atsaihuiþ -- strong verb class 5; second person plural imperative of <atsaíhuan> to observe, to take heed -- **take heed (that)**

·818 armaion -- weak noun, feminine; accusative singular of <armaiō> pity, alms -- **alms**

·819 izwara -- possessive adjective; accusative singular feminine of <izwar> your, yours -- **your** # form indistinguishable from the genitive plural of the personal pronoun þu 'thou, you'

·820 ni -- adverb; <ni> not -- **not**

·821 taujan -- weak verb class 1; infinitive of <táujan> to do, to make -- **(ye) do**

·822 in -- preposition; <in> into, towards; on account of; in, among, by -- **...**

·823 andwairþja -- strong noun, neuter; dative singular of <andwaírþi> face, presence -- **before**

·824 manne -- irregular noun, masculine; genitive plural of <manna> man -- **men**

·825 du -- preposition; <du> to, towards; against; in -- **to**

·826 saihuan -- strong verb class 5; infinitive of <saíhuan> to see -- **be seen**

·827 im -- personal pronoun; dative plural masculine of <is> he, she, it -- **of them**

·828 aiþþau -- conjunction; <aíþþáu> or, else -- **otherwise**

·829 laun -- strong noun, neuter; accusative singular of <láun> reward, wage -- **reward**

·830 ni -- adverb; <ni> not -- **no**

·831 habaiþ -- weak verb class 3; second person plural of <haban> to have -- **ye have**

·832 fram -- preposition; <fram> from, by, since, on account of -- **of**

·833 attin -- weak noun, masculine; dative singular of <atta> father -- **Father**

·834 izwaramma -- possessive adjective; dative singular masculine of <izwar> your, yours -- **your**

·835 þamma -- demonstrative used as relative pronoun; dative singular masculine of <sa, so, þata> this, that -- **which (is)**

·836 in -- preposition; <in> into, towards; on account of; in, among, by -- **in**

·837 himinam -- strong noun, masculine; dative singular of <himins> heaven -- **heaven**

2 - þan nu taujais armaion, ni haurnjais faura þus, swaswe þai liutans taujand in gaqumþim jah in garunsim, ei hauhjaindau fram mannam; amen qiþa izwis: andnemun mizdon seina.

·838 þan -- adverb; <þan> then, when -- **when**

·839 nu -- adverb; <nu> now, therefore -- **therefore**

·840 taujais -- weak verb class 1; second person singular present subjunctive of <táujan> to do, to make -- **thou doest**

·841 armaion -- weak noun, feminine; accusative singular of <armaiō> pity, alms -- **(thine) alms**

·842 ni -- adverb; <ni> not -- **not**

·843 haurnjais -- weak verb class 1; second person singular present subjunctive of <haúrnjan> to blow a horn -- **do... sound a trumpet**

·844 faura -- preposition; <faúra> before, for -- **before**

·845 þus -- personal pronoun; dative singular of <þu> thou, you -- **thee**

·846 swaswe -- adverb; <swaswē> as, just as; so as; so as to, so that -- **as**

·847 þai -- demonstrative used as article; nominative plural masculine of <sa, so, þata> this, that -- **the**

·848 liutans -- weak noun, masculine; nominative plural of <liuta> hypocrite -- **hypocrites**

·849 taujand -- weak verb class 1; third person plural of <táujan> to do, to make -- **do**

·850 in -- preposition; <in> into, towards; on account of; in, among, by -- **in**

·851 gaqumþim -- strong noun, feminine; dative plural of <gaqumþs> assembly, synagogue -- **the synagogues**

·852 jah -- conjunction; <jah> and, also -- **and**

·853 in -- preposition; <in> into, towards; on account of; in, among, by -- **in**

·854 garunsim -- strong noun, feminine; dative plural of <garuns> street -- **the streets**

·855 ei -- conjunction; <ei> that, so that; whether; (relative particle) -- **that**

·856 hauhjaindau -- weak verb class 1; third person plural passive subjunctive of <háuhjan> to exalt, to glorify -- **they may have glory**

·857 fram -- preposition; <fram> from, by, since, on account of -- **of**

·858 mannam -- irregular noun, masculine; dative plural of <manna> man -- **men**

·859 amen -- interjection; <amēn> amen, truly -- **verily**

·860 qiþa -- strong verb class 5; first person singular of <qiþan> to say, speak --

I say

·861 izwis -- personal pronoun; dative plural of <þu> thou, you -- **unto you**

·862 andnemun -- strong verb class 4; third person plural preterite of <andniman> to receive, to take -- **they have**

·863 mizdon -- weak noun, feminine; accusative singular of <mizdō> reward -- **(their) reward**

3 - iþ þuk taujandan armaion ni witi hleidumei þeina, ƕa taujiþ taihswo þeina,

·864 iþ -- conjunction; <iþ> but, however, if -- **but**

·865 þuk -- personal pronoun; accusative singular of <þu> thou, you -- **thou**

·866 taujandan -- weak verb class 1; accusative singular masculine of participle of <táujan> to do, to make -- **when... doest**

·867 armaion -- weak noun, feminine; accusative singular of <armaiō> pity, alms -- **alms**

·868 ni -- adverb; <ni> not -- **not**

·869 witi -- preterite present verb; third person singular present subjunctive of <*witan> to know -- **let... know**

·870 hleidumei -- adjective used as substantive; nominative singular feminine of <hleiduma> left; (fem. subst.) left hand, left side -- **left hand**

·871 þeina -- possessive adjective; nominative singular feminine of <þeins> thy, thine, your, yours -- **thy** # form indistinguishable from the genitive singular of the personal pronoun þu 'thou, you'

·872 ƕa -- interrogative pronoun; accusative singular neuter of <ƕas> who, what -- **what**

·873 taujiþ -- weak verb class 1; third person singular of <táujan> to do, to make -- **doeth**

·874 taihswo -- adjective used as substantive; nominative singular feminine of <taíhswa> right; (fem. subst.) right hand, right side -- **right hand**

·875 þeina -- possessive adjective; nominative singular feminine of <þeins> thy, thine, your, yours -- **thy** # form indistinguishable from the genitive singular of the personal pronoun þu 'thou, you'

4 - ei sijai so armahairtiþa þeina in fulhsnja, jah atta þeins saei saiƕiþ in fulhsnja, usgibiþ þus in bairhtein.

·876 ei -- conjunction; <ei> that, so that; whether; (relative particle) -- **that**

·877 sijai -- strong verb class 5; athematic third person singular subjunctive of <wisan> to be -- **be**

·878 so -- demonstrative used as article; nominative singular feminine of <sa, so, þata> this, that -- **...**

·879 armahairtiþa -- strong noun, feminine; nominative singular of <armahaírtiþa> charity, alms -- **alms**

·880 þeina -- possessive adjective; nominative singular feminine of <þeins> thy, thine, your, yours -- **thy** # form indistinguishable from the genitive singular of the personal pronoun þu 'thou, you'

·881 in -- preposition; <in> into, towards; on account of; in, among, by -- **in**

·882 fulhsnja -- strong noun, neuter; dative singular of <fulhsni> hidden thing, secret -- **secret**

·883 jah -- conjunction; <jah> and, also -- **and**

·884 atta -- weak noun, masculine; nominative singular of <atta> father -- **Father**

·885 þeins -- possessive adjective; nominative singular masculine of <þeins> thy, thine, your, yours -- **thy**

·886 saei -- relative pronoun; nominative singular masculine of <saei> who, he who, which -- **which**

·887 saiƕiþ -- strong verb class 5; third person singular of <saíƕan> to see -- **seeth**

·888 in -- preposition; <in> into, towards; on account of; in, among, by -- **in**

·889 fulhsnja -- strong noun, neuter; dative singular of <fulhsni> hidden thing, secret -- **secret**

·890 usgibiþ -- strong verb class 5; third person singular of <usgiban> to reward, to give out -- **shall reward**

·891 þus -- personal pronoun; dative singular of <þu> thou, you -- **thee**

·892 in -- preposition; <in> into, towards; on account of; in, among, by -- **...**

·893 bairhtein -- weak noun, feminine; dative singular of <baírhtei> brightness -- **openly**

5 - jah þan bidjaiþ, ni sijaiþ swaswe þai liutans, unte frijond in gaqumþim jah waihstam plapjo standandans bidjan, ei gaumjaindau mannam. Amen, qiþa izwis þatei haband mizdon seina.

·894 jah -- conjunction; <jah> and, also -- **and**

·895 þan -- adverb; <þan> when, as (long as); then, at that time; but, and, however -- **when**

·896 bidjaiþ -- strong verb class 5; second person plural present subjunctive of <bidjan> to ask, to pray -- **thou prayest** # the King James Version translates as singular, though the Gothic has plural

·897 ni -- adverb; <ni> not -- **not**

·898 sijaiþ -- strong verb class 5; athematic second person plural present subjunctive of <wisan> to be -- **thou shalt... be** # the King James Version translates as singular, though the Gothic has plural

·899 swaswe -- adverb; <swaswē> as, just as; so as; so as to, so that -- **as... (are)**

·900 þai -- demonstrative used as article; nominative plural masculine of <sa, so, þata> this, that -- **the**

·901 liutans -- weak noun, masculine; nominative plural of <liuta> hypocrite -- **hypocrites**

·902 unte -- conjunction; <untē> for, because, since, until -- **for**

·903 frijond -- weak verb class 2; third person plural of <frijōn> to love -- **they love**

·904 in -- preposition; <in> into, towards; on account of; in, among, by -- **in**

·905 gaqumþim -- strong noun, feminine; dative plural of <gaqumþs> assembly, synagogue -- **the synagogues**

·906 jah -- conjunction; <jah> and, also -- **and**

·907 waihstam -- weak noun, masculine; dative plural of <waíhsta> corner -- **the corners**

·908 plapjo -- strong noun, feminine; genitive plural of <*plapja> street, square -- **of the streets**

·909 standandans -- strong verb class 6; nominative plural masculine of present participle of <standan> to stand -- **standing**

·910 bidjan -- strong verb class 5; infinitive of <bidjan> to ask, to pray -- **to pray**

·911 ei -- conjunction; <ei> that, so that; whether; (relative particle) -- **that**

·912 gaumjaindau -- weak verb class 1; third person plural passive present subjunctive of <gáumjan> to observe, perceive, see -- **they may be seen**

·913 mannam -- irregular noun, masculine; dative plural of <manna> man -- **of men**

·914 Amen -- interjection; <amēn> amen, truly -- **amen**

·915 qiþa -- strong verb class 5; first person singular of <qiþan> to say, speak -- **I say**

·916 izwis -- personal pronoun; dative plural of <þu> thou, you -- **unto you**

·917 þatei -- conjunction; <þatei> that, because, if -- **...**

·918 haband -- weak verb class 3; third person plural of <haban> to have -- **they have**

·919 mizdon -- weak noun, feminine; accusative singular of <mizdō> reward -- **reward**

·920 seina -- possessive adjective; accusative singular feminine of <seina> one's own -- **their**

6 - iþ þu þan bidjais, gagg in heþjon þeina jah galukands haurdai þeinai bidei du attin þeinamma þamma in fulhsnja, jah atta þeins saei saihuiþ in fulhsnja, usgibiþ þus in bairhtein.

·921 iþ -- conjunction; <iþ> but, however, if -- **but**

·922 þu -- personal pronoun; nominative singular of <þu> thou, you -- **thou**

·923 þan -- adverb; <þan> when, as (long as); then, at that time; but, and, however -- **when**

·924 bidjais -- strong verb class 5; second person singular subjunctive of <bidjan> to ask, to pray -- **thou prayest**

·925 gagg -- strong verb class 7; second person singular imperative of <gaggan> to come, go -- **enter**

·926 in -- preposition; <in> into, towards; on account of; in, among, by -- **into**

·927 heþjon -- weak noun, feminine; accusative singular of <hēþjō> room, chamber -- **chamber**

·928 þeina -- possessive adjective; accusative singular feminine of <þeins> thy, thine, your, yours -- **thy**

·929 jah -- conjunction; <jah> and, also -- **and**

·930 galukands -- strong verb class 2; nominative singular masculine of present participle of <galūkan> to shut, to close -- **when thou hast shut**

·931 haurdai -- strong noun, feminine; dative singular of <haúrds> door -- **door**

·932 þeinai -- possessive adjective; dative singular feminine of <þeins> thy, thine, your, yours -- **thy**

·933 bidei -- strong verb class 5; second person singular imperative of <bidjan> to ask, to pray -- **pray**

·934 du -- preposition; <du> to, towards; against; in -- **to**

·935 attin -- weak noun, masculine; dative singular of <atta> father -- **Father**

·936 þeinamma -- possessive adjective; dative singular masculine of <þeins> thy, thine, your, yours -- **thy**

·937 þamma -- demonstrative used as relative pronoun; dative singular masculine of <sa, so, þata> this, that -- **which (is)**

·938 in -- preposition; <in> into, towards; on account of; in, among, by -- **in**

·939 fulhsnja -- strong noun, neuter; dative singular of <fulhsni> hidden thing, secret -- **secret**

·940 jah -- conjunction; <jah> and, also -- **and**

·941 atta -- weak noun, masculine; nominative singular of <atta> father -- **Father**

·942 þeins -- possessive adjective; nominative singular masculine of <þeins> thy, thine, your, yours -- **thy**

·943 saei -- relative pronoun; nominative singular masculine of <saei> who, he who, which -- **which**

·944 saihuiþ -- strong verb class 5; third person singular of <saíhuan> to see --

seeth

·945 in -- preposition; <in> into, towards; on account of; in, among, by -- **in**

·946 fulhsnja -- strong noun, neuter; dative singular of <fulhsni> hidden thing, secret -- **secret**

·947 usgibiþ -- strong verb class 5; third person singular of <usgiban> to reward, to give out -- **shall reward**

·948 þus -- personal pronoun; dative singular of <þu> thou, you -- **thee**

·949 in -- preposition; <in> into, towards; on account of; in, among, by -- **...**

·950 bairhtein -- weak noun, feminine; dative singular of <baírhtei> brightness -- **openly**

7 - bidjandansuþ-þan ni filuwaurdjaiþ, swaswe þai þiudo; þugkeiþ im auk ei in filuwaurdein seinai andhausjaindau.

·951 bidjandansuþ-þan -- strong verb class 5; nominative plural masculine of present participle of <bidjan> to ask, to pray + enclitic conjunction; <-uh> but, and, now, therefore + conjunction; <þan> when, as (long as); then, at that time; but, and, however -- **but when ye pray** # the -h of -uh assimilates to the following þ- of þan

·952 ni -- adverb; <ni> not -- **not**

·953 filuwaurdjaiþ -- weak verb class 1; second person plural present subjunctive of <filuwaúrdjan> to use many words, to be wordy -- **use... vain repititions**

·954 swaswe -- adverb; <swaswē> as, just as; so as; so as to, so that -- **as... (do)**

·955 þai -- demonstrative used as article; nominative plural masculine of <sa, so, þata> this, that -- **the**

·956 þiudo -- strong noun, feminine; genitive plural of <þiuda> people; (pl.) heathens, Gentiles -- **heathens**

·957 þugkeiþ -- weak verb class 1; third person singular of <þungkjan> to seem -- **think**

·958 im -- personal pronoun; dative plural masculine of <is> he, she, it -- **they** # literally 'it seems to them'

·959 auk -- conjunction; <áuk> for, because; but, also -- **for**

·960 ei -- conjunction; <ei> that, so that; whether; (relative particle) -- **that**

·961 in -- preposition; <in> into, towards; on account of; in, among, by -- **for**

·962 filuwaurdein -- weak noun, feminine; dative singular of <filuwaúrdei> wordiness -- **much speaking**

·963 seinai -- possessive adjective; dative singular feminine of <seina> one's own -- **their**

·964 andhausjaindau -- weak verb class 1; third person plural passive present subjunctive of <andháusjan> to hear, to obey -- **they shall be heard**

8 - ni galeikoþ nu þaim; wait auk atta izwar þizei jus þaurbuþ, faurþizei jus bidjaiþ ina.

·965 ni -- adverb; <ni> not -- **not**

·966 galeikoþ -- weak verb class 2; second person plural imperative of <galeikōn> to be like -- **Be... ye... like**

·967 nu -- adverb; <nu> now, therefore -- **therefore**

·968 þaim -- demonstrative used as person pronoun; dative plural masculine of <sa, so, þata> this, that -- **unto them**

·969 wait -- preterite present verb; third person singular of <*witan> to know -- **knoweth**

·970 auk -- conjunction; <áuk> for, because; but, also -- **for**

·971 atta -- weak noun, masculine; nominative singular of <atta> father -- **Father**

·972 izwar -- possessive adjective; nominative plural masculine of <izwar> your, yours -- **your** # note loss of masculine nominative singular -s after a short vowel followed by -r-, cf. Section 6.2.2

·973 þizei -- relative pronoun; genitive singular neuter of <saei> who, he who, which -- **what things**

·974 jus -- personal pronoun; nominative plural of <þu> thou, you -- **ye**

·975 þaurbuþ -- preterite present verb; second person plural of <þaúrban> to need, to be in want -- **have need of**

·976 faurþizei -- conjunction; <faúrþizei> before -- **before**

·977 jus -- personal pronoun; nominative plural of <þu> thou, you -- **ye**

·978 bidjaiþ -- strong verb class 5; second person plural present subjunctive of <bidjan> to ask, to pray -- **ask**

·979 ina -- personal pronoun; accusative singular masculine of <is> he, she, it -- **him**

9 - swa nu bidjaiþ jus:

atta unsar þu in himinam,
weihnai namo þein.

·980 swa -- adverb; <swa> so, thus, as -- **after this manner**

·981 nu -- adverb; <nu> now, therefore -- **therefore**

·982 bidjaiþ -- strong verb class 5; second person plural present subjunctive of <bidjan> to ask, to pray -- **pray**

·983 jus -- personal pronoun; nominative plural of <þu> thou, you -- **ye**

·984 atta -- weak noun, masculine; vocative singular of <atta> father -- **Father**

·985 unsar -- possessive adjective; vocative singular masculine of <unsar> our, ours -- **our**

·986 þu -- personal pronoun; nominative singular of <þu> thou, you -- **which (art)**

·987 in -- preposition; <in> into, towards; on account of; in, among, by -- **in**

·988 himinam -- strong noun, masculine; dative plural of <himins> heaven -- **heaven**

·989 weihnai -- weak verb class 4; third person singular present subjunctive of <weihnan> to be hallowed -- **hallowed be**

·990 namo -- weak noun, neuter; nominative singular of <namō> name -- **name**

·991 þein -- possessive adjective; nominative singular neuter of <þeins> thy, thine, your, yours -- **thy**

10 - qimai þiudinassus þeins.
wairþai wilja þeins,
swe in himina jah ana airþai.

·992 qimai -- strong verb class 4; third person singular present subjunctive of <qiman> to come, arrive -- **come**

·993 þiudinassus -- strong noun, masculine; nominative singular of <þiudinassus> kingdom -- **kingdom**

·994 þeins -- possessive adjective; nominative singular masculine of <þeins> thy, thine, your, yours -- **thy**

·995 wairþai -- strong verb class 3; third person singular present subjunctive of <waírþan> to become, to happen -- **be done**

·996 wilja -- weak noun, masculine; nominative singular of <wilja> will -- **will**

·997 þeins -- possessive adjective; nominative singular masculine of <þeins> thy, thine, your, yours -- **thy**

·998 swe -- adverb; <swē> like, as, just as; so that; about -- **as (it is)**

·999 in -- preposition; <in> into, towards; on account of; in, among, by -- **in**

·1000 himina -- strong noun, masculine; dative singular of <himins> heaven -- **heaven**

·1001 jah -- conjunction; <jah> and, also -- **...**

·1002 ana -- preposition; <ana> in, on, upon, at, over; to, into; against -- **in**

·1003 airþai -- strong noun, feminine; dative singular of <aírþa> earth -- **earth**

11 - hlaif unsarana þana sinteinan gif uns himma daga.

·1004 hlaif -- strong noun, masculine; accusative singular of <hláifs> bread, loaf -- **bread**

·1005 unsarana -- possessive adjective; accusative singular masculine of <unsar> our, ours -- **our**

·1006 þana -- demonstrative used as article; accusative singular masculine of <sa, so, þata> this, that -- **...**

·1007 sinteinan -- adjective; accusative singular masculine of <sinteins> daily -- **daily**

·1008 gif -- strong verb class 5; second person singular imperative of <giban> to give, yield -- **give**

·1009 uns -- personal pronoun; dative plural of <ik> I -- **us**

·1010 himma -- demonstrative adjective; dative singular masculine of <*his> this -- **this**

·1011 daga -- strong noun, masculine; dative singular of <dags> day -- **day**

12 - jah aflet uns þatei skulans sijaima,
swaswe jah weis afletam þaim skulam unsaraim.

·1012 jah -- conjunction; <jah> and, also -- **and**

·1013 aflet -- strong verb class 7; second person singular imperative of <aflētan> to leave, to forgive -- **forgive**

·1014 uns -- personal pronoun; dative plural of <ik> I -- **us**

·1015 þatei -- conjunction; <þatei> that, because, if -- **...**

·1016 skulans -- adjective used as substantive; nominative plural masculine of <skula> owing, in debt, guilty; (weak subst.) debtor -- **(our debts)**

·1017 sijaima -- strong verb class 5; athematic first person plural subjunctive of <wisan> to be -- **...** # literally '(forgive us) if we be debtors'

·1018 swaswe -- adverb; <swaswē> as, just as; so as; so as to, so that -- **as**

·1019 jah -- adverb; <jah> and, also -- **...**

·1020 weis -- personal pronoun; nominative plural of <ik> I -- **we**

·1021 afletam -- strong verb class 7; first person plural of <aflētan> to leave, to forgive -- **forgive**

·1022 þaim -- demonstrative used as article; dative plural masculine of <sa, so, þata> this, that -- **...**

·1023 skulam -- adjective used as substantive; dative plural masculine of <skula> owing, in debt, guilty; (weak subst.) debtor -- **debtors**

·1024 unsaraim -- possessive adjective; dative plural masculine of <unsar> our, ours -- **our**

13 - jah ni briggais uns in fraistubnjai,
ak lausei uns af þamma ubilin;
unte þeina ist þiudangardi jah mahts
jah wulþus in aiwins. amen.

·1025 jah -- conjunction; <jah> and, also -- **and**

·1026 ni -- adverb; <ni> not -- **not**

·1027 briggais -- weak verb class 1; second person singular present subjunctive of <briggan> to bring -- **lead**

·1028 uns -- personal pronoun; accusative plural of <ik> I -- **us**

·1029 in -- preposition; <in> into, towards; on account of; in, among, by -- **into**

·1030 fraistubnjai -- strong noun, feminine; dative singular of <fráistubni> temptation -- **temptation**

·1031 ak -- conjunction; <ak> but, however -- **but**

·1032 lausei -- weak verb class 1; second person singular imperative of <láusjan> to free, to deliver -- **deliver**

·1033 uns -- personal pronoun; accusative plural of <ik> I -- **us**

·1034 af -- preposition; <af> from, of -- **from**

·1035 þamma -- demonstrative used as article; dative singular neuter of <sa, so, þata> this, that -- **...**

·1036 ubilin -- adjective used as substantive; dative singular neuter of <ubils> bad, evil -- **evil**

·1037 unte -- conjunction; <untē> for, because, since, until -- **for**

·1038 þeina -- possessive adjective; nominative singular feminine of <þeins> thy, thine, your, yours -- **thy** # form indistinguishable from the genitive singular of the personal pronoun þu 'thou, you'

·1039 ist -- strong verb class 5; athematic third person singular of <wisan> to be -- **is**

·1040 þiudangardi -- strong noun, feminine; nominative singular of <þiudangardi> kingdom -- **the kingdom**

·1041 jah -- conjunction; <jah> and, also -- **and**

·1042 mahts -- strong noun, feminine; nominative singular of <mahts> power -- **the power**

·1043 jah -- conjunction; <jah> and, also -- **and**

·1044 wulþus -- strong noun, masculine; nominative singular of <wulþus> splendor, glory -- **the glory**

·1045 in -- preposition; <in> into, towards; on account of; in, among, by -- **for**

·1046 aiwins -- strong noun, masculine; accusative plural of <áiws> time, lifetime, age, eternity -- **ever**

·1047 amen -- interjection; <amēn> amen, truly -- **amen**

14 - unte jabai afletiþ mannam missadedins ize, afletiþ jah izwis atta izwar sa ufar himinam.

·1048 unte -- conjunction; <untē> for, because, since, until -- **for**

·1049 jabai -- conjunction; <jabái> if, even if, although -- **if**

·1050 afletiþ -- strong verb class 7; second person plural of <aflētan> to leave, to forgive -- **ye forgive**

·1051 mannam -- irregular noun, masculine; dative plural of <manna> man --

men

·1052 missadedins -- strong noun, feminine; accusative plural of <missadēþs> misdeed, sin -- **trespasses**

·1053 ize -- personal pronoun; genitive plural masculine of <is> he, she, it -- **their**

·1054 afletiþ -- strong verb class 7; third person singular of <aflētan> to leave, to forgive -- **will... forgive** # note identity of form with 2nd person plural

·1055 jah -- adverb; <jah> and, also -- **also**

·1056 izwis -- personal pronoun; dative plural of <þu> thou, you -- **you**

·1057 atta -- weak noun, masculine; nominative singular of <atta> father -- **Father**

·1058 izwar -- possessive adjective; nominative singular masculine of <izwar> your, yours -- **your**

·1059 sa -- demonstrative used as relative pronoun; nominative singular masculine of <sa, so, þata> this, that -- **(who is)**

·1060 ufar -- preposition; <ufar> over, above, beyond -- **...**

·1061 himinam -- strong noun, masculine; dative plural of <himins> heaven -- **heavenly**

15 - iþ jabai ni afletiþ mannam missadedins ize, ni þau atta izwar afletiþ missadedins izwaros.

·1062 iþ -- conjunction; <iþ> but, however, if -- **but**

·1063 jabai -- conjunction; <jabái> if, even if, although -- **if**

·1064 ni -- adverb; <ni> not -- **not**

·1065 afletiþ -- strong verb class 7; second person plural of <aflētan> to leave, to forgive -- **ye forgive**

·1066 mannam -- irregular noun, masculine; dative plural of <manna> man -- **men**

·1067 missadedins -- strong noun, feminine; accusative plural of <missadēþs> misdeed, sin -- **trespasses**

·1068 ize -- personal pronoun; genitive plural masculine of <is> he, she, it -- **their**

·1069 ni -- adverb; <ni> not -- **n-**

·1070 þau -- adverb; <þáu> then, in that case -- **-either**

·1071 atta -- weak noun, masculine; nominative singular of <atta> father -- **Father**

·1072 izwar -- possessive adjective; nominative singular masculine of <izwar> your, yours -- **your**

·1073 afletiþ -- strong verb class 7; third person singular of <aflētan> to leave, to

forgive -- **will... forgive**

·1074 missadedins -- strong noun, feminine; accusative plural of <missadēþs> misdeed, sin -- **trespasses**

·1075 izwaros -- possessive adjective; accusative plural feminine of <izwar> your, yours -- **your**

Lesson Text

6:1 Atsaihuiþ armaion izwara ni taujan in andwairþja manne du saihuan im; aiþþau laun ni habaiþ fram attin izwaramma þamma in himinam.

2 þan nu taujais armaion, ni haurnjais faura þus, swaswe þai liutans taujand in gaqumþim jah in garunsim, ei hauhjaindau fram mannam; amen qiþa izwis: andnemun mizdon seina. 3 iþ þuk taujandan armaion ni witi hleidumei þeina, hua taujiþ taihswo þeina, 4 ei sijai so armahairtiþa þeina in fulhsnja, jah atta þeins saei saihuiþ in fulhsnja, usgibiþ þus in bairhtein.

5 jah þan bidjaiþ, ni sijaiþ swaswe þai liutans, unte frijond in gaqumþim jah waihstam plapjo standandans bidjan, ei gaumjaindau mannam. Amen, qiþa izwis þatei haband mizdon seina. 6 iþ þu þan bidjais, gagg in heþjon þeina jah galukands haurdai þeinai bidei du attin þeinamma þamma in fulhsnja, jah atta þeins saei saihuiþ in fulhsnja, usgibiþ þus in bairhtein.

7 bidjandansuþ-þan ni filuwaurdjaiþ, swaswe þai þiudo; þugkeiþ im auk ei in filuwaurdein seinai andhausjaindau. 8 ni galeikoþ nu þaim; wait auk atta izwar þizei jus þaurbuþ, faurþizei jus bidjaiþ ina.

9 swa nu bidjaiþ jus:

atta unsar þu in himinam,
weihnai namo þein.
10 qimai þiudinassus þeins.
wairþai wilja þeins,
swe in himina jah ana airþai.
11 hlaif unsarana þana sinteinan gif uns himma daga.
12 jah aflet uns þatei skulans sijaima,
swaswe jah weis afletam þaim skulam unsaraim.
13 jah ni briggais uns in fraistubnjai,
ak lausei uns af þamma ubilin;
unte þeina ist þiudangardi jah mahts
jah wulþus in aiwins. amen.

14 unte jabai afletiþ mannam missadedins ize, afletiþ jah izwis atta izwar sa ufar himinam. 15 iþ jabai ni afletiþ mannam missadedins ize, ni þau atta izwar afletiþ missadedins izwaros.

Translation

From the King James version:

6:1 Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. 3 But when thou doest alms, let not thy left hand know what thy right hand doeth: 4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. 6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. 8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye:

Our Father which art in heaven,

Hallowed be thy name.

10 Thy kingdom come.

Thy will be done

in earth, as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts,

as we forgive our debtors.

13 And lead us not into temptation,

but deliver us from evil:

For thine is the kingdom, and the power,

and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Grammar

21. Distributive and Negative Pronouns and Adjectives

21.1. Distributives

The interrogative ʜaþar forms a distributive by addition of the particle -uh: ʜaþaruh 'each (of two)'. Only the dative masculine occurs, both alone (ʜaþarammēh) and in composition (áinʜaþarammēh 'to each one (of two)').

The pronoun ʜas, ʜa, ʜō also forms a distributive by suffixing -uh: ʜazuh, ʜah, ʜōh 'each, every'. The declension is as follows.

ʜazuh 'each'	**Masculine**	**Neuter**	**Feminine**
N Sg.	ʜazuh	ʜah	ʜōh
A	ʜanōh	ʜah	ʜōh
G	ʜizuh	ʜizuh	*ʜizōzuh
D	ʜammēh	ʜammēh	*ʜizáih
N Pl.			
A	ʜanzuh		

The only plural form is the masculine accusative plural ʜanzuh. Before -uh, an s changes to z. The u of the suffix -uh drops after a long vowel or stressed a.

The adjective ʜarjis likewise forms a distributive by affixing -uh: ʜarjizuh 'each, every'. The declension is as follows.

ʜarjizuh 'each'	**Masculine**	**Neuter**	**Feminine**
N Sg.	ʜarjizuh	ʜarjatōh	*ʜarjōh
A	ʜarjanōh	*ʜarjatōh	ʜarjōh
G	ʜarjizuh	*ʜarjizuh	*ʜarjizōzuh
D	ʜarjammēh	ʜarjammēh	*ʜarjáih

This adjective occurs with the uninflected prefix áin- to form the compound áinhuarjizuh 'every one'. The attested forms are as follows.

áinhuarjizuh 'every one'	Masculine	Neuter	Feminine
N Sg.	áinhuarjizuh	áinhuarjatōh	
A	áinhuarjanōh		áinhuarjōh
G	áinhuarjizuh		
D	áinhuarjammēh		

The stem ba- 'both' only survives in a few forms, naturally plural. The attested forms are as follows.

ba- 'both'	Masculine	Neuter	Feminine
N Pl.	bái, bajōþs	ba	
A	bans	ba	
G			
D	báim, bajōþum		

21.2. Negatives

The particle -hun is suffixed to forms of huas 'who', manna 'man', and áins 'one' to form indefinite pronouns, huashun, mannahun, áinshun. These always occur with the negative particle ni in the meaning 'no one, nothing, no, none'. The compound form of huas occurs only in the nominative singular masculine: ni huashun 'no one'. The compound forms of manna occur only in the masculine singular. The compound forms of áins occur at least in part for all genders. The attested forms of these pronouns are as follows.

-hun Compounds	Masculine	Masculine	Masculine	Neuter	Feminine
N Sg.	huashun	mannahun	áinshun	áinhun	áinōhun
A		mannanhu	áinnōhun, áinōhun	áinhun	áinōhun

	n			
G	manshun	áinishun	*áinishun	*áináizōshun
D	mannhun	áinummēhun	*áinummēhun	*áináihun

Note that the first element of each compound declines, while only the -hun remains invariant. The base áins- declines according to the strong declension of blinds (Section 13.1), except that is has -ē- or -ō- where blinds has a final -a. Note also the forms áin-*(n)ō*-hun (masc. acc.; compare blind-*ana*) and áin-*ummē*-hun (masc. dat.; compare blind-*amma*). For the particle -hun, compare Sanskrit *-ca-ná* (where *-na* is a negative particle) in *kás caná* 'any one'. Note also *-que* in Latin *quisque* 'whoever'.

The feminine noun waíhts 'thing, matter' occurs with the negative ni 'no, not', as does a neuter form waíht, to express 'nothing' (Greek *oudén* or *mēdén*).

22. Numerals

22.1. Cardinals and Ordinals

Below is a list of the attested cardinal and ordinal numerals in Gothic.

Number	Cardinal	Ordinal
1	áins 'one'	fruma (frumists) 'first'
2	twái	anþar
3	þrija (neut.)	þridja
4	fidwōr	
5	fimf	fimfta-
6	saíhs	saíhsta
7	sibun	
8	ahtáu	ahtuda
9	niun	niunda
10	taíhun	taíhunda
11	*áinlif (dat. áinlibim)	

12	twalif (dat. twalibim)	
13		
14	fidwōrtaíhun	
15	fimftaíhun	fimftataíhunda (dat. fimftataíhundin)
16		
17		
18		
19		
20	twái tigjus	
30	*þreis tigjus (acc. þrins tiguns)	
40	fidwōr tigjus	
50	fimf tigjus	
60	saíhs tigjus	
70	sibuntēhund	
80	ahtáutēhund	
90	niuntēhund (gen. niuntēhundis)	
100	taíhuntēhund, taíhuntaíhund	
200	twa hunda	
300	þrija hunda	
400		
500	fimf hunda	
600		
700		
800		
900	niun hunda	
1,000	þūsundi	
2,000	twōs þūsundjōs	

3,000 g (= þreis) þūsundjōs

4,000 fidwōr þūsundjōs

5,000 fimf þūsundjōs

10,000 dat. taíhun þūsundjōm

20,000 dat. twáim tigum þūsundjō

The form tigjus which appears in the cardinal decades 20-60 is the nominative plural of a u-stem noun meaning 'group of ten, decade' (cf. Section 7.2). These numerals govern the genitive case. The hundreds 200, 300, 500, 900 combine the individual units and the neuter noun hund 'hundred', which declines like the neuter a-stem waúrd (Section 3.1). These numerals govern the genitive case. The feminine noun þūsundi 'thousand' declines like the jō-stem noun bandi (Section 3.2). The numerals denoting thousands govern the genitive case.

22.2. Numeral Declension

The cardinal numbers 1 through 3 are decline as adjectives, agreeing with the noun they modify in gender, number, and case. The numeral áins 'one' occurs in both singular and plural; in the plural it means 'only, alone'. It follows the strong a-stem adjective declension of blinds. The cardinals 2 and 3 naturally occur only in the plural. No forms of 3 occur in the nominative, though the expected masculine and feminine form is *þreis, and neuter *þrija mimicking the accusative. The declensions are given below.

áins 'one'	**Masculine**	**Neuter**	**Feminine**
N Sg.	áins	áin, áinata	áina
A	áinana	áin, áinata	áina
G	áinis	áinis	áináizōs
D	áinamma	áinamma	áináí
N Pl.	áináí	áina	áinōs
A	áinans	áina	áinōs

G	áináizē	áináizē	áináizō
D	áináim	áináim	áináim

twái 'two'

N Pl.	twái	twa	twōs
A	twans	twa	twōs
G	twaddjē	twaddjē	
D	twáim	twáim	twáim

***þreis 'three'**

N Pl.	*þreis	*þrija	*þreis
A	þrins	þrija	þrins
G	þrijē		
D	þrim	þrim	

The cardinal numbers 4-15 generally remain uninflected, though some inflected forms occur. The attested forms are genitive and dative plurals exhibiting i-stem declension. For example, dative forms are fidwōrim, taíhunim, áinlibim, twalibim, fimf taíhunim; genitives are niunē, twalibē.

The attested ordinals decline as adjectives. The ordinal fruma 'first' (cf. Section 17.2) declines as a weak adjective, with the feminine following the īn-stem declension of managei. The forms are as follows.

fruma 'first'	**Masculine**	**Neuter**	**Feminine**
N Sg.	fruma	frumō	frumei
A	fruman	frumō	frumein
G	frumins	frumins	frumeins

D	frumin	frumin	frumein
N Pl.	frumans	frumōna	frumeins
A	frumans	frumōna	frumeins
G	frumanē	frumanē	frumeinō
D	frumam	frumam	frumeim

The form frumists may be declined strong (following blinds) or weak, though when weak it does not take the pronominal ending -ata in the neuter singular nominative and accusative. The ordinal anþar 'second' only declines strong like blinds, and likewise does not take the ending -ata: N sg. masc. anþar, neut. anþar, fem. anþara. The other ordinals -- þridja 'third', fimfta 'fifth', saíhsta 'sixth', ahtuda 'eighth', niunda 'ninth', taíhunda 'tenth', fimftataíhunda 'fifteenth' -- all decline weak according to the pattern of blinda.

22.3. Distributive and Multiplicative Numerals

The distributive ba- signifies 'both', occurring in only a few forms. See Section 21.1 above.

The only distributive numeral is tweihnái 'two each'. Only the feminine accusative tweihnōs and dative tweihnáim are attested. Otherwise, distributive numerals are expressed by phrases involving a preposition or a distributive pronoun such as ƕazuh 'each, every' or ƕarjizuh 'each, every'. For example, bi twans aíþþáu máist þrins 'by twos or at most (by) threes'; ana ƕarjanōh fimftiguns 'by fifties in each' (more literally 'according to each fifty(es)'); insandida ins twans ƕanzuh 'he sent them forth two each', i.e. 'two and two' or 'by twos'.

The adjective -falþ, corresponding to Modern English '-fold' in e.g. 'manifold', is appended to cardinals to form multiplicative numerals. The following are attested: áinfalþs 'onefold, simple'; fidurfalþs 'fourfold'; taíhuntaíhundfalþs 'hundredfold'; managfalþs 'manifold'.

22.4. Numeral Adverbs

Numeral adverbs denoting frequency or the number of times of occurrence are composed of a numeral in conjunction with the dative singular or plural of the noun *sinþs 'a going, time'. These are áinamma sinþa 'once'; anþaramma sinþa 'a second time'; twáim sinþam 'twice'; þrim sinþam 'thrice'; fimf sinþam 'five times'; sibun sinþam 'seven times'.

23. The First Strong Conjugation

Strong verbs are characterized by vocalic alternation accompanying morphological change. This so-called ablaut pattern differs among verbs, but similarities are frequent

enough that strong verbs fall into a small number of ablaut classes, the members of a given class sharing the same sequence of vocalic alternation. The particular sequence characterizing a given strong verb class is the result of a number of sound changes from Proto-Indo-European (PIE) to Proto-Germanic (PGmc), and from the latter to the respective daughter languages. The morpheme structure of the root in PIE uniquely characterizes the ablaut class to which a verb belongs; subsequent evolution into Germanic and the resulting daughter languages, however, has restructured this characterization. The following chart shows an example of the evolution of a verb from PIE to the PGmc class I strong conjugation, and then gives examples of class I strong verbs from Gothic.

Class I	**Root Shape**	**Present**	**Past Sg.**	**Past Pl.**	**Past Part.**	**Meaning**
PIE	(K)Vi(C)	e	o	*zero*	*zero*	
		*ghréibō	*ghróiba	*ghribmé	*ghribón	'seize'
PGmc	(K)V(C)	ī	ai	i (EG i/e)	o (EG i/e)	
		*grīpu (EG -a)	*graip	*gripum	*gripan	'seize'
Goth.		ei [ī]	ái	i / aí [e]	i / aí [e]	
		greipa	gráip	gripum	gripans	'seize'
		-teiha	-táih	-taíhum	-taíhans	'tell'

EG stands for East Germanic, the branch of Germanic to which Gothic belongs. K stands for any consonant sequence, C for any single consonant, V for any vowel. Items in parentheses may or may not be present. The resulting ablaut pattern characterizing the first strong conjugation in Gothic thus becomes the following.

Class	**Present**	**Past Sg.**	**Past Pl.**	**Past Part.**
Ia	ei [ī]	ái	i	i
Ib	ei [ī]	ái	aí [e]	aí [e]

The difference between Classes Ia and Ib lies solely in the vowel of the past plural and participle stems. The change is conditioned by the consonant following the vowel. Generally the vowel i occurs, but this is replaced by aí when followed by h. Take for example the past participles stigans vs. þaíhans.

The verb greipa 'seize', with prinicpal parts greipa -- gráip -- gripum -- gripans, serves to illustrate the forms of the first conjugation. The forms are as follows.

Class I	**Active**			**Mediopassive**	
	Indicative	**Subjunctive**	**Imperative**	**Indicative**	**Subjunctive**
Present					
1 Sg.	greipa	greipáu		greipada	greipáidáu
2	greipis	greipáis	greip	greipaza	greipáizáu
3	greipiþ	greipái	greipadáu	greipada	greipáidáu
1 Du.	greipōs	greipáiwa			
2	greipats	greipáits	greipats		
1 Pl.	greipam	greipáima	greipam	greipanda	greipáindáu
2	greipiþ	greipáiþ	greipiþ	greipanda	greipáindáu
3	greipand	greipáina	greipandáu	greipanda	greipáindáu
Past					
1 Sg.	gráip	gripjáu			
2	gráipt	gripeis			
3	gráip	gripi			
1 Du.	gripu	gripeiwa			
2	griputs	gripeits			
1 Pl.	gripum	gripeima			
2	gripuþ	gripeiþ			

3	gripun	gripeina
Infinitive	greipan	
Pres. Ptc.	greipands	
Past Ptc.		gripans

24. The Second Strong Conjugation

The second strong conjugation comprises verbs whose present system often shows the diphthong iu. The historical evolution of these verbs is shown in the chart below.

Class II	**Root Shape**	**Present**	**Past Sg.**	**Past Pl.**	**Past Part.**	**Meaning**
PIE	(K)Vu(C)	e	o	*zero*	*zero*	
		*néudō	*nóuda	*nudmé	*nudón	'enjoy'
PGmc	(K)V(C)	eu (EG iu)	au	u (EG u/o)	o (EG u/o)	
		*néutu (EG *níuta)	*naut	*nutum	*notan (EG *nutan)	'enjoy'
Goth.		iu	áu	u / aú [o]	u / aú [o]	
		niuta	náut	nutum	nutans	'enjoy'
		tiuha	táuh	taúhum	taúhans	'lead'

Note that the root shape, though distinct from Class I in the PIE period, is no longer distinct in the PGmc period. At this stage, only the choice of V distinguishes the classes: V = ī in the Class I present, V = eu or V = iu in the Class II present. The resulting ablaut pattern characterizing the second strong conjugation in Gothic thus becomes the following.

Class	**Present**	**Past Sg.**	**Past Pl.**	**Past Part.**

IIa	iu	áu	u	u
IIb	iu	áu	aú [o]	aú [o]

As in the first strong conjugation, the difference between Classes IIa and IIb lies solely in the vowel of the past plural and participle stems. This change is also conditioned by the consonant following the vowel. Generally the vowel u occurs, but this is replaced by aú when followed by h. Take for example the past plural forms drusum vs. taúhum.

The verb niuta 'enjoy', with prinicpal parts niuta -- náut -- nutum -- nutans, serves to illustrate the forms of the second conjugation. The forms are as follows.

Class II	**Active**			**Mediopassive**	
	Indicative	**Subjunctive**	**Imperative**	**Indicative**	**Subjunctive**
Present					
1 Sg.	niuta	niutáu		niutada	niutáidáu
2	niutis	niutáis	niut	niutaza	niutáizáu
3	niutiþ	niutái	niutadáu	niutada	niutáidáu
1 Du.	niutōs	niutáiwa			
2	niutats	niutáits	niutats		
1 Pl.	niutam	niutáima	niutam	niutanda	niutáindáu
2	niutiþ	niutáiþ	niutiþ	niutanda	niutáindáu
3	niutand	niutáina	niutandáu	niutanda	niutáindáu
Past					
1 Sg.	náut	nutjáu			
2	náust	nuteis			
3	náut	nuti			
1 Du.	nutu	nuteiwa			

2	nututs	nuteits
1 Pl.	nutum	nuteima
2	nutuþ	nuteiþ
3	nutun	nuteina

Infinitive niutan

Pres. Ptc. niutands

Past Ptc. nutans

For consonant changes before the second person singular past indicative ending, see Section 6.3.

25. Adverbs

25.1. General

Gothic employs various mechanisms for deriving adverbs. A few of these methods are described below.

Genitive case. Nouns may stand in the genitive and adverbially qualify a clause as a whole, rather than qualify a specific noun. Examples are allis 'in general, wholly'; and-waírþis 'over against'; nahts 'at night'; raíhtis 'however, indeed'.

Suffix -ba. This suffix generally derives adverbs of manner from associated adjectives. For example, agluba 'with difficulty'; ana-láugniba 'secretly'; baírtaba 'brightly'; báitraba 'bitterly'; balþaba 'boldly'; ga-tēmiba 'fitly'; glaggwaba, glaggwuba 'diligently, precisely'; hardaba, harduba 'grievously'; háuhaba 'highly'; ƕassaba 'sharply'; manwuba 'in readiness'; mikilaba 'greatly'; raíhtaba 'rightly'; sunjaba 'truly'; ubilaba 'evilly'.

Suffix -ō. This suffix frequently derives adverbs from adjectives. For example, and-áugjō 'openly'; ana-leikō 'in like manner'; ga-leikō 'like'; glaggwō 'diligently'; sinteinō 'continually'; sniumundō 'quickly'; spráutō 'quickly'; þiubjō 'secretly'; þridjō 'for the third time'; ūhteigō 'in season'. This suffix is found with other adverbs, e.g. aftarō 'behind'; aúftō 'perhaps, surely'; missō 'one another'; sundrō 'asunder'; ufarō 'above'; undarō 'beneath'.

Suffix -ē. This suffix occurs less frequently than the others. Examples are simlē 'once'; swarē 'in vain'.

25.2. Negation, Affirmation, and Interrogation

The adverb corresponding to Modern English *'Yes.'* is ja or jái; that corresponding to Modern English *'No.'* is nē. The adverb ni 'no' is the general negative adverb within statements.

The adverb -u is a postpositive particle marking questions, much the same as Latin *-ne*. For example, skuld*u* ist? 'is it lawful?' This adverb may also intervene between prefix and base, as in ga-*u*-láubjats 'do ye two believe?' Other interrogative particles are the following: an 'then'; ibái, requiring a negative answer; ja-*u* 'whether'; ni-*u* 'not'; nuh 'then'; þáu 'or', in the second of two alternative questions.

25.3. Temporal Adverbs

Adverbs denoting time are generally simple adverbs or are nouns or noun phrases in an oblique case. Examples of simple adverbs are the following: áir 'early'; aftra 'again'; ƕan 'when'; ju 'already'; naúh 'still'; nu 'now'; þan 'then'; ufta 'often'. Examples involving oblique nominal forms are the following: dagis ƕizuh 'day by day'; du maúrgina 'tomorrow'; fram himma nu 'henceforth'; gistra-dagis 'tomorrow'; himma daga 'today'.

25.4. Local Adverbs

There are a few common, simple adverbs referring to location or motion. These are faúr 'before'; inn 'in, within'; iup 'upwards'; nēƕ 'near, close by'; ūt 'out, forth'.

A number of suffixes are used to form adverbs expressing location or differing types or directions of motion. These are listed below.

Suffix -a. Used to denote stationary location. For example, afta 'behind'; dalaþa 'below'; faúra 'before'; inna 'within'; iupa 'above'; ūta 'without'.

Suffix -drē. Used to denote motion toward a place. For example, hidrē 'hither'; ƕadrē 'whither'; jaindrē 'thither'.

Suffix -na. Used to denote motion from a place. For example, aftana 'from behind'; hindana 'from behind'; innana 'from within'; iupana 'from above'; ūtana 'from without'.

Suffix -ō. Used to denote stationary location. See the discussion in Section 25.1 above.

Suffix -r. Used to denote stationary location. For example, hēr 'here'; ƕar 'where'; jáinar 'yonder'; þar 'there'.

Suffix -þ -(d). Used to denote motion toward a place. For example, aljaþ 'in another direction'; dalaþ 'down'; ƕaþ 'whither'; jaind 'thither'; samaþ 'to the same place'.

Suffix -þrō. Used to denote motion from a place. For example, aljaþrō 'from elsewhere'; allaþrō 'from all directions'; dalaþrō 'from below'; faírraþrō 'from afar'; ƕaþrō 'whence'; innaþrō 'from within'; iupaþrō 'from above'; jáinþrō 'thence'; þaþrō 'thence'.

25.5. Comparison of Adverbs

The comparative degree of adverbs generally ends in -(i)s or -ōs. Examples are áiris 'earlier'; faúrþis 'beforehand'; framis 'further'; haldis 'rather'; háuhis 'higher'; máis 'more';

nēhuis 'nearer'; mins 'less'; waírs 'worse'; aljaleikōs 'otherwise'; sniumundōs 'with more haste'.

The superlative degree ends in -ist. Few superlative adverbs are attested: frumist 'first of all'; máist 'at most'.

Gothic Online

Lesson 6

Todd B. Krause and Jonathan Slocum

Gothic Social Organization

Determining the social structure of the Goths during the first centuries in which they come into history is particularly difficult because few sources have any direct knowledge of the Goths -- and those that do, unfortunately, do not treat the topic directly or in any depth. The majority of sources in the fourth century discuss the Tervingi, Goths located in the area of the Danube, to the west of the Greuthungi. An important source, albeit an indirect one, is the translation of Wulfila: the Bible offers a wealth of social and political institutions of Jewish society of a few centuries earlier, and their interaction with Roman political institutions. Comparing our understanding of these institutions with how Wulfila chose to translate the Greek text offers a window into the societal structure of the audience of Wulfila's translation.

Etymology offers a picture of the long-term survival and development of cultural institutions as preserved in a language; but this picture is generally coarse-grained because of the timespan over which regular and specifiable linguistic changes occur. In addition, the vagaries of cultural change and idiomatic language habits imply that at any given moment a term may be applied to a thing or circumstance which is not predictable as the accumulation of the linguistic history of the word up to that point: for example, English *broadcast*, though a sensible compound for the intended purpose, is not predictable in its current use for 'radio or television program' as a result of the combination of meanings 'wide' and 'throw (a net)'. This unpredictability may occur for no other reason than that the required apparati, the radio and television, did not exist in any prior period: references to new technology may make novel use of old vocabulary.

Specifying through solely etymological methods precisely how a word was used at any specific point in its history generally requires knowing both its history before and *after* the period in question, so that a sort of triangulation method may be applied to refine possiblities for the meaning of the word in any given intermediate period. Such methods are limited when attempting to discover how the Gothic language, as found in Wulfila's translation, is applied by its speakers to their current social institutions for the simple reason that Wulfila's translation is the terminus of our information about the Gothic language.

To complement the results of etymological investigation, scholars may thus turn to methods of textual comparison. Specifically, they may focus on how Wulfila translated elements of Biblical culture, and estimate how these would be understood by Wulfila himself, and how these are mapped onto Gothic social structure. Combining this with the history of the terms involved provides another method of triangulation in order to

pinpoint Gothic social institutions concurrent with Wulfila's translation. This may be further compared with other socio-cultural depictions found in contemporary literature.

The following are estimates of the meaning of various Gothic terms at the time of the Biblical translation, based on the above method of textual comparison, coupled with crossreferencing from contemporary sources. These are necessarily imperfect and tentative. To limit their inaccuracies further, it must be said that this only necessarily applies to the Tervingi, and extension to the social structures of other Goths such as the Greuthungi, for whom there is scant cultural information, is precarious at best.

Collective units, in rough order of importance, are as follows:

·1076 **Gutþiuda**: in origin 'the Gothic people', this came to signify those people living within Tervingian territory, whether enthnically Goths or not. This probably included the Taifali, a perhaps Celtic or Vandalic group of nomadic horsemen who were evidently averse to permanent settlement, but who formed a tribal confederation with the Tervingi.

·1077 **gafaúrds**: the chief 'tribal council', composed of representatives of each kuni, most importantly the reiks, but also the sinistans and máistans.

·1078 **kuni**: in origin 'race' or 'generation', this had come to signify a social subdivision, ruled by an individual reiks. There were several such kunja within the confederation, though one kuni would be distinguished as 'royal' and exercise more influence than the others. This was the most active political unit, and a member of the kuni was called an inkunja. Each kuni would typically have its own shrines and priests.

·1079 **harjis**: an 'army'. At the time of Wulfila, this signified a military unit whose size was on the order of a Roman legion, and so roughly three thousand men. Such an army could be raised by individual kunja, or by the Gutþiuda as a whole.

·1080 **hansa**: 'troop', a military unit. The size of a hansa is undefined, ranging in size from the equivalent of a Roman maniple to a Roman cohort.

·1081 **háims**: the organized village. This is the basic center of agriculture and commerce.

·1082 **weihs**: essentially equivalent to the háims as the organized village and basic center of commerce.

Individual offices and **titles**, in rough order of importance, were as follows:

·1083 **þiudans**: designating a 'king', particularly a monarchic king. This institution had evidently fallen into disuse by the time of Gothic texts. The office probably not only included military and political authority, but a sort of judgeship as well.

·1084 **reiks**: a 'ruler', in particular the head of a kuni. The title conferred political authority, but lacked the power residing in the judgeship. Such a personage would own a house, and be fráuja 'master' of this house and the dependents, as well as over his armed retainers, the andbahtōs and sipōnjōs.

·1085 ***draúhtins**: not extant in Gothic texts, but able to be inferred from words

such as draúhti-witōþ 'military service' and draúhtinōn 'perform military service'. This signified a military leader probably on par with the reiks, the two terms likely being alternates for one another emphasizing different characteristics of the same office.

·1086 **kindins**: in origin the 'ruler' of a community related by descent, the term came to have the sense of 'governor' over a barbarian confederation, in particular a magistrate appointed by another official.

·1087 **ragineis**: a 'counselor'. Probably equal in status to kindins, if the two are in fact distinguishable.

·1088 **sinista**: in origin 'oldest', hence an 'elder'. These were members of the gafaúrds.

·1089 **máists**: in origin 'greatest', hence 'chief' or 'noble, magnate'. These were members of the gafaúrds.

·1090 **inkunja**: an individual member of a kuni.

·1091 **fráuja**: a 'lord'. Such an individual was a landed noble, owning a gards 'house(hold)', and responsible for the persons and activities in it.

·1092 **baúrgja**: an individual member of a baúrgs.

·1093 **ingardja**: an individual member of a gards.

·1094 **andbahts**: in origin 'servant', though likely in particular an armed retainer.

·1095 **sipōneis**: an armed retainer.

·1096 **skalks**: a slave.

·1097 ***þius**: a slave belonging to the family.

·1098 **asneis**: a day laborer generally employed at harvest time.

Structures and their **environs**, in rough order of importance, were as follows:

·1099 **baúrgs**: at the time of Wulfila, a walled fortification. A reiks would have set himself apart from other nobles by living in such a fortified structure.

·1100 **gards**: in origin 'fenced property', in the time of Wulfila this is an unfortified house, equivalent to a Roman manor. Nobles of less stature than the reiks would have lived in such structures. The head of such a household is the fráuja. The term stood for the structure, as well as those in it, such as the wife, children, relatives, and dependents.

·1101 **gawi**: in origin 'meadow', this denotes the lands surrounding the baúrgs.

Reading and Textual Analysis

The following passage is Mark 4:1-12, the parable of the Sower and the Seed. Looking at Mark 4.1, we find swaswē ina galeiþandan in skip gasitan in marein 'so that he entered into a ship, and sat in the sea'. The construction is actually an infinitival result clause, at its most basic swaswē... ina... gasitan 'so as... (for) him... to sit'. The participle galeiþandan is a masculine accusative modifying ina, '(for) him going'.

The verse Mark 4.5 is interesting for its peculiar uses of the genitive. In the first instance,

there is the phrase in þizei 'on account of which, on account of this that'. The occurence of the genitive itself in a phrase with this meaning is not surprising: the genitive is often used to denote cause in Germanic languages, a feature of its adoption of the role of the ablative case found in other Indo-European languages. What is striking is its use with a strictly locative (hence dative in Germanic) or accusative preposition in, which rarely if ever occurs in other Germanic languages. Mark 4.5 also contains the phrase ni habáida diupáizōs aírþōs, literally 'it did not have of deep earth'. As encountered in a previous reading, the genitive often serves to replace a predicate nominative or accusative in negated clauses. Gothic shares this feature with Old Church Slavonic.

Mark 4.9 provides examples of the Gothic use of the subjunctive: saei habái áusōna háusjandōna, gaháusjái, literally 'he who has hearing ears, let him hear'. The latter verb, gaháusjái, shows the subjunctive in a hortatory function. But note also the use of the present subjunctive habái in a clause giving a general characteristic, rather than the indicative of Modern English.

Note also Mark 4.11: izwis atgiban ist kunnan rūna þiudangardjōs gudis, literally 'it is for you to know the *rune* of the kingdom of God'. Here we find an instance of the Gothic reflex of the word for 'rune'. The word rūna, along with its cognates, is eventually charged with deep significance in Germanic languages, and seemingly appropriate for the power of the Biblical statement made here. The meaning of its cognates in Germanic ranges anywhere from 'counsel, advice' to 'secret counsel' to 'secret' to 'mystery', or from 'secret counsel' to 'secret writings' to 'sacred writings' to 'writings' to 'runes'. Compare the Old Norse phrase rúnuom inom reginkunnom 'runes of divine origin' in verse 80 of the *Hávamál*. This sentiment is also present in the runic inscription in the Noleby Stone, c. 450 AD: *runo fahi raginakudo tojeka* 'I prepare the suitable divine rune...'.

Of course *runes* as a writing system seem to have been in origin solely utilitarian, likely lacking any particularly divine overtones. But over time in the North and West Germanic traditions, as the above references illustrate, they came to develop a sort of mystique, if for no other reason than that they were associated with the inspirational step that led to the initiation of writing in general. It is difficult to say to what degree such mystique should be read into the Gothic term, since Wulfila's translation actually predates both the *Hávamál* and the Noleby Stone by quite a span of time. If we must then have recourse to a translation of rūna devoid of mystical import, it is nevertheless a powerful term if understood as the 'privy counsel' due a noble from his advisors.

4:1 - Jah aftra dugann laisjan at marein, jah galesun sik du imma manageins filu, swaswe ina galeiþandan in skip gasitan in marein; jah alla so managei wiþra marein ana staþa was.

·1102 jah -- conjunction; <jah> and, also -- **and**

·1103 aftra -- adverb; <aftra> back, again -- **again**

·1104 dugann -- strong verb class 3; third person singular preterite of <duginnan> to begin -- **he began**

·1105 laisjan -- weak verb class 1; infinitive of <láisjan> to teach -- **to teach**

·1106 at -- preposition; <at> at, by, to, with, of -- **by... side**

·1107 marein -- weak noun, feminine; dative singular of <marei> sea, lake -- **the**

sea

·1108 jah -- conjunction; <jah> and, also -- **and**

·1109 galesun -- strong verb class 5; third person plural preterite of <galisan> to gather -- **was gathered** # the collocation galēsun sik is literally 'gathered themselves', and not strictly passive as the English

·1110 sik -- reflexive pronoun; accusative of <sik> himself, herself, oneself -- **...**

·1111 du -- preposition; <du> to, towards; against; in -- **unto**

·1112 imma -- personal pronoun; dative singular masculine of <is> he, she, it -- **him**

·1113 manageins -- weak noun, feminine; genitive singular of <managei> crowd, multitude -- **multitude**

·1114 filu -- strong noun, neuter; nominative singular of <filu> much, many -- **a great**

·1115 swaswe -- conjunction; <swaswē> as, just as; so as; so as to, so that -- **so that**

·1116 ina -- personal pronoun; accusative singular masculine of <is> he, she, it -- **he**

·1117 galeiþandan -- strong verb class 1; accusative singular masculine of present participle of <galeiþan> to go, travel -- **entered... (and)**

·1118 in -- preposition; <in> into, towards; on account of; in, among, by -- **into**

·1119 skip -- strong noun, masculine; accusative singular of <skip> ship -- **a ship**

·1120 gasitan -- strong verb class 5; infinitive of <gasitan> to sit -- **sat**

·1121 in -- preposition; <in> into, towards; on account of; in, among, by -- **in**

·1122 marein -- weak noun, feminine; dative singular of <marei> sea, lake -- **the sea**

·1123 jah -- conjunction; <jah> and, also -- **and**

·1124 alla -- adjective; nominative singular feminine of <alls> all, every -- **whole**

·1125 so -- demonstrative used as article; nominative singular feminine of <sa, so, þata> this, that -- **the**

·1126 managei -- weak noun, feminine; nominative singular of <managei> crowd, multitude -- **multitude**

·1127 wiþra -- preposition; <wiþra> against, over against; by, near; to, in reply to, in return for; on account of, for -- **by**

·1128 marein -- weak noun, feminine; dative singular of <marei> sea, lake -- **the sea**

·1129 ana -- preposition; <ana> in, on, upon, at, over; to, into; against -- **on**

·1130 staþa -- strong noun, masculine; dative singular of <staþs> place; land -- **the land**

·1131 was -- strong verb class 5; third person singular preterite of <wisan> to be -- **was**

2 - jah laisida ins in gajukom manag jah qaþ im in laiseinai seinai:

·1132 jah -- conjunction; <jah> and, also -- **and**

·1133 laisida -- weak verb class 1; third person singular preterite of <láisjan> to teach -- **he taught**

·1134 ins -- personal pronoun; accusative plural masculine of <is> he, she, it -- **them**

·1135 in -- preposition; <in> into, towards; on account of; in, among, by -- **in**

·1136 gajukom -- weak noun, feminine; dative plural of <gajukō> parable -- **parables**

·1137 manag -- adjective used as substantive; accusative singular neuter of <manag> much, many -- **many things**

·1138 jah -- conjunction; <jah> and, also -- **and**

·1139 qaþ -- strong verb class 5; third person singular preterite of <qiþan> to say, speak -- **said**

·1140 im -- personal pronoun; dative plural masculine of <is> he, she, it -- **unto them**

·1141 in -- preposition; <in> into, towards; on account of; in, among, by -- **in**

·1142 laiseinai -- strong noun, feminine; dative singular of <láiseins> doctrine, teaching -- **doctrine**

·1143 seinai -- possessive adjective; dative singular feminine of <seina> one's own -- **his**

3 - hauseiþ! sai, urrann sa saiands du saian fraiwa seinamma.

·1144 hauseiþ -- weak verb class 1; second person plural imperative of <háusjan> to hear, listen -- **hearken**

·1145 sai -- interjection; <sái> lo, behold -- **behold**

·1146 urrann -- strong verb class 3; third person singular preterite of <urrinnan> to rise, come from, go forth -- **there went out**

·1147 sa -- demonstrative used as article; nominative singular masculine of <sa, so, þata> this, that -- **a**

·1148 saiands -- strong verb class 7; nominative singular masculine of present participle of <saian> to sow -- **sower**

·1149 du -- preposition; <du> to, towards; against; in -- **to**

·1150 saian -- strong verb class 7; infinitive of <saian> to sow -- **sow**

·1151 fraiwa -- strong noun, neuter; dative singular of <fráiw> seed -- **(seed)**

·1152 seinamma -- possessive adjective; dative singular neuter of <*seins> one's own -- **(his)**

4 - jah warþ, miþþanei saiso, sum raihtis gadraus faur wig, jah qemun fuglos jah fretun þata.

·1153 jah -- conjunction; <jah> and, also -- **and**

·1154 warþ -- strong verb class 3; third person singular preterite of <waírþan> to become, to happen -- **it came to pass**

·1155 miþþanei -- conjunction; <miþþanei> while, during, when -- **as**

·1156 saiso -- strong verb class 7; third person singular preterite of <saian> to sow -- **he sowed**

·1157 sum -- indefinite pronoun; nominative singular neuter of <sums> some, one -- **some**

·1158 raihtis -- adverb; <raíhtis> indeed -- **...**

·1159 gadraus -- strong verb class 2; third person singular preterite of <gadriusan> to fall, fail -- **fell**

·1160 faur -- preposition; <faúr> for, before, by -- **by**

·1161 wig -- strong noun, masculine; accusative singular of <wigs> way, road, journey -- **the way side**

·1162 jah -- conjunction; <jah> and, also -- **and**

·1163 qemun -- strong verb class 4; third person plural preterite of <qiman> to come, arrive -- **came**

·1164 fuglos -- strong noun, masculine; nominative plural of <fugls> bird, fowl -- **the fowls (of the air)**

·1165 jah -- conjunction; <jah> and, also -- **and**

·1166 fretun -- strong verb class 4; third person plural preterite of <fraitan> to devour -- **devoured... up**

·1167 þata -- demonstrative used as pronoun; accusative singular neuter of <sa, so, þata> this, that -- **it**

5 - anþaruþ-þan gadraus ana stainahamma, þarei ni habaida airþa managa, jah suns urrann, in þizei ni habaida diupaizos airþos;

·1168 anþaruþ-þan -- adjective; nominative singular neuter of <anþar> other, another; second + enclitic conjunction; <-uh> but, and, now, therefore + conjunction; <þan> when, as (long as); then, at that time; but, and, however -- **and some** # the final -h of -uh has assimilated to the initial þ- of þan

·1169 gadraus -- strong verb class 2; third person singular preterite of <gadriusan> to fall, fail -- **fell**

·1170 ana -- preposition; <ana> in, on, upon, at, over; to, into; against -- **on**

·1171 stainahamma -- adjective used as substantive; dative singular neuter of <stáinahs> stony -- **stony ground**

·1172 þarei -- adverb; <þar> there + relative particle; <ei> that, so that; whether; (relative particle) -- **where**

·1173 ni -- adverb; <ni> not -- **not**

·1174 habaida -- weak verb class 3; third person singular preterite of <haban> to have -- **it had**

·1175 airþa -- strong noun, feminine; accusative singular of <aírþa> earth -- **earth**

·1176 managa -- adjective; accusative singular feminine of <manag> much, many -- **much**

·1177 jah -- conjunction; <jah> and, also -- **and**

·1178 suns -- adverb; <suns> at once, soon -- **immediately**

·1179 urrann -- strong verb class 3; third person singular preterite of <urrinnan> to rise, come from, go forth -- **it sprang up**

·1180 in -- preposition; <in> into, towards; on account of; in, among, by -- **...**

·1181 þizei -- relative pronoun; genitive singular neuter of <saei> who, he who, which -- **because**

·1182 ni -- adverb; <ni> not -- **no**

·1183 habaida -- weak verb class 3; third person singular preterite of <haban> to have -- **it had**

·1184 diupaizos -- adjective; genitive singular feminine of <diups> deep -- **depth**

·1185 airþos -- strong noun, feminine; genitive singular of <aírþa> earth -- **of earth**

6 - at sunnin þan urrinnandin ufbrann, jah unte ni habaida waurtins, gaþaursnoda.

·1186 at -- preposition; <at> at, by, to, with, of -- **when**

·1187 sunnin -- weak noun, feminine/neuter; dative singular of <sunnō> sun -- **the sun**

·1188 þan -- conjunction; <þan> when, as (long as); then, at that time; but, and, however -- **but**

·1189 urrinnandin -- strong verb class 3; dative singular feminine of present participle of <urrinnan> to rise, come from, go forth -- **was up**

·1190 ufbrann -- strong verb class 3; third person singular preterite of <ufbrinnan> to scorch -- **it was scorched**

·1191 jah -- conjunction; <jah> and, also -- **and**

·1192 unte -- conjunction; <untē> for, because, since, until -- **because**

·1193 ni -- adverb; <ni> not -- **no**

·1194 habaida -- weak verb class 3; third person singular preterite of <haban> to have -- **it had**

·1195 waurtins -- strong noun, feminine; accusative plural of <waúrts> root -- **root**

·1196 gaþaursnoda -- weak verb class 4; third person singular preterite of <gaþaúrsnan> to be withered -- **it withered away**

7 - jah sum gadraus in þaurnuns; jah ufarstigun þai þaurnjus jah afhuapidedun þata, jah akran ni gaf.

·1197 jah -- conjunction; <jah> and, also -- **and**

·1198 sum -- indefinite pronoun; nominative singular neuter of <sums> some, one -- **some**

·1199 gadraus -- strong verb class 2; third person singular preterite of <gadriusan> to fall, fail -- **fell**

·1200 in -- preposition; <in> into, towards; on account of; in, among, by -- **among**

·1201 þaurnuns -- strong noun, masculine; accusative plural of <þaúrnus> thorn -- **thorns**

·1202 jah -- conjunction; <jah> and, also -- **and**

·1203 ufarstigun -- strong verb class 1; third person plural preterite of <ufarsteigan> to spring up, to mount up -- **grew up**

·1204 þai -- demonstrative used as article; nominative plural masculine of <sa, so, þata> this, that -- **the**

·1205 þaurnjus -- strong noun, masculine; nominative plural of <þaúrnus> thorn -- **thorns**

·1206 jah -- conjunction; <jah> and, also -- **and**

·1207 afhuapidedun -- weak verb class 1; third person plural preterite of <afhuapjan> to choke -- **choked**

·1208 þata -- demonstrative used as pronoun; accusative singular neuter of <sa, so, þata> this, that -- **it**

·1209 jah -- conjunction; <jah> and, also -- **and**

·1210 akran -- strong noun, neuter; accusative singular of <akran> fruit -- **fruit**

·1211 ni -- adverb; <ni> not -- **no**

·1212 gaf -- strong verb class 5; third person singular preterite of <giban> to give, yield -- **it yielded**

8 - jah sum gadraus in airþa goda jah gaf akran urrinnando jah wahsjando, jah bar ain ·l· jah ain ·j· jah ain ·r·

·1213 jah -- conjunction; <jah> and, also -- **and**

·1214 sum -- indefinite pronoun; nominative singular neuter of <sums> some, one -- **other**

·1215 gadraus -- strong verb class 2; third person singular preterite of

<gadriusan> to fall, fail -- **fell**

·1216 in -- preposition; <in> into, towards; on account of; in, among, by -- **on**

·1217 airþa -- strong noun, feminine; accusative singular of <aírþa> earth -- **ground**

·1218 goda -- adjective; accusative singular feminine of <gōþs, gōds> good -- **good**

·1219 jah -- conjunction; <jah> and, also -- **and**

·1220 gaf -- strong verb class 5; third person singular preterite of <giban> to give, yield -- **did yield**

·1221 akran -- strong noun, neuter; accusative singular of <akran> fruit -- **fruit**

·1222 urrinnando -- strong verb class 3; accusative singular neuter of present participle of <urrinnan> to rise, come from, go forth -- **that sprang up**

·1223 jah -- conjunction; <jah> and, also -- **and**

·1224 wahsjando -- strong verb class 6; accusative singular neuter of present participle of <wahsjan> to grow, to increase -- **increased**

·1225 jah -- conjunction; <jah> and, also -- **and**

·1226 bar -- strong verb class 4; third person singular preterite of <baíran> to bear, to carry -- **brought forth**

·1227 ain -- indefinite pronoun; nominative singular neuter of <áins> one, some -- **...**

·1228 ·l· -- numeral; <þreis tigjus> thirty -- **thirty**

·1229 jah -- conjunction; <jah> and, also -- **and**

·1230 ain -- indefinite pronoun; nominative singular neuter of <áins> one, some -- **some**

·1231 ·j· -- numeral; <saíhs tigjus> sixty -- **sixty**

·1232 jah -- conjunction; <jah> and, also -- **and**

·1233 ain -- indefinite pronoun; nominative singular neuter of <áins> one, some -- **some**

·1234 ·r· -- numeral; <taíhuntēhund> hundred -- **an hundred**

9 - jah qaþ: saei habai ausona hausjandona, gahausjai.

·1235 jah -- conjunction; <jah> and, also -- **and**

·1236 qaþ -- strong verb class 5; third person singular preterite of <qiþan> to say, speak -- **he said (unto them)**

·1237 saei -- relative pronoun; nominative singular masculine of <saei> who, he who, which -- **he that**

·1238 habai -- weak verb class 3; third person singular present subjunctive of <haban> to have -- **hath**

·1239 ausona -- weak noun, neuter; accusative plural of <áusō> ear -- **ears**

·1240 hausjandona -- weak verb class 1; accusative plural neuter of participle of <háusjan> to hear, listen -- **to hear**

·1241 gahausjai -- weak verb class 1; third person singular present subjunctive of <gaháusjan> to hear -- **let him hear**

10 - iþ biþe warþ sundro, frehun ina þai bi ina miþ þaim twalibim þizos gajukons.

·1242 iþ -- conjunction; <iþ> but, however, if -- **and**

·1243 biþe -- conjunction; <biþē> while, when, after that, as soon as; then, thereupon -- **when**

·1244 warþ -- strong verb class 3; third person singular preterite of <waírþan> to become, to happen -- **he was**

·1245 sundro -- adverb; <sundrō> alone, apart -- **alone**

·1246 frehun -- strong verb class 5; third person plural preterite of <fraíhnan> to ask, question -- **asked**

·1247 ina -- personal pronoun; accusative singular masculine of <is> he, she, it -- **him**

·1248 þai -- demonstrative used as person pronoun; nominative plural masculine of <sa, so, þata> this, that -- **they (that were)**

·1249 bi -- preposition; <bi> by, about; concerning; around, against; according to, on account of; for; at; after; near -- **about**

·1250 ina -- personal pronoun; accusative singular masculine of <is> he, she, it -- **him**

·1251 miþ -- preposition; <miþ> with, among, together with, through, by, near -- **with**

·1252 þaim -- demonstrative used as article; dative plural masculine of <sa, so, þata> this, that -- **the**

·1253 twalibim -- numeral; dative plural masculine of <twalif> twelve -- **twelve**

·1254 þizos -- demonstrative used as article; genitive singular feminine of <sa, so, þata> this, that -- **of the**

·1255 gajukons -- weak noun, feminine; genitive singular of <gajukō> parable -- **parable**

11 - jah qaþ im: izwis atgiban ist kunnan runa þiudangardjos gudis, iþ jainaim þaim uta in gajukom allata wairþiþ,

·1256 jah -- conjunction; <jah> and, also -- **and**

·1257 qaþ -- strong verb class 5; third person singular preterite of <qiþan> to say, speak -- **he said**

·1258 im -- personal pronoun; dative plural of <is> he, she, it -- **unto them**

·1259 izwis -- personal pronoun; dative plural masculine of <þu> thou, you --

unto you

·1260 atgiban -- strong verb class 5; nominative singular neuter of preterite participle of <atgiban> to give, deliver -- **given**

·1261 ist -- strong verb class 5; athematic third person singular of <wisan> to be -- **it is**

·1262 kunnan -- preterite present verb; infinitive of <kunnan> to know -- **to know**

·1263 runa -- strong noun, feminine; accusative singular of <rūna> mystery, secret -- **the mystery**

·1264 þiudangardjos -- strong noun, feminine; genitive singular of <þiudangardi> kingdom -- **of the kingdom**

·1265 gudis -- strong noun, masculine; genitive singular of <guþ> God -- **of God**

·1266 iþ -- conjunction; <iþ> but, however, if -- **but**

·1267 jainaim -- demonstrative pronoun; dative plural masculine of <jáins> that -- **unto them**

·1268 þaim -- demonstrative used as relative pronoun; dative plural masculine of <sa, so, þata> this, that -- **that (are)**

·1269 uta -- adverb; <ūta> out, without -- **without**

·1270 in -- preposition; <in> into, towards; on account of; in, among, by -- **in**

·1271 gajukom -- weak noun, feminine; dative plural of <gajukō> parable -- **parables**

·1272 allata -- adjective used as substantive; nominative singular neuter of <all> all, every -- **all these things**

·1273 wairþiþ -- strong verb class 3; third person singular of <waírþan> to become, to happen -- **are done**

12 - ei saihʋandans saihʋaina jah ni gaumjaina, jah hausjandans hausjaina jah ni fraþjaina, ibai hʋan gawandjaina sik jah afletaindau im frawaurhteis.

·1274 ei -- conjunction; <ei> that, so that; whether; (relative particle) -- **that**

·1275 saihʋandans -- strong verb class 5; nominative plural masculine of present participle of <saíhʋan> to see -- **seeing**

·1276 saihʋaina -- strong verb class 5; third person plural present subjunctive of <saíhʋan> to see -- **they may see**

·1277 jah -- conjunction; <jah> and, also -- **and**

·1278 ni -- adverb; <ni> not -- **not**

·1279 gaumjaina -- weak verb class 1; third person plural present subjunctive of <gáumjan> to observe, perceive, see -- **perceive**

·1280 jah -- conjunction; <jah> and, also -- **and**

·1281 hausjandans -- weak verb class 1; nominative plural masculine of present

participle of <háusjan> to hear, listen -- **hearing**

·1282 hausjaina -- weak verb class 1; third person plural present subjunctive of <hausjan> to hear -- **they may hear**

·1283 jah -- conjunction; <jah> and, also -- **and**

·1284 ni -- adverb; <ni> not -- **not**

·1285 fraþjaina -- strong verb class 6; third person plural present subjunctive of <fraþjan> to understand -- **understand**

·1286 ibai -- conjunction; <ibái> lest, that not -- **lest**

·1287 ƕan -- adverb; <ƕan> at any time -- **at any time**

·1288 gawandjaina -- weak verb class 1; third person plural present subjunctive of <gawandjan> to bring back, return -- **they should be converted**

·1289 sik -- reflexive pronoun; accusative plural masculine of <sik> himself, herself, oneself -- **...**

·1290 jah -- conjunction; <jah> and, also -- **and**

·1291 afletaindau -- strong verb class 7; third person plural passive present subjunctive of <aflētan> to leave, to forgive -- **should be forgiven**

·1292 im -- personal pronoun; dative plural masculine of <is> he, she, it -- **them**

·1293 frawaurhteis -- strong noun, feminine; nominative plural of <frawaúrhts> sin -- **(their) sins**

Lesson Text

4:1 Jah aftra dugann laisjan at marein, jah galesun sik du imma manageins filu, swaswe ina galeiþandan in skip gasitan in marein; jah alla so managei wiþra marein ana staþa was. 2 jah laisida ins in gajukom manag jah qaþ im in laiseinai seinai:

3 hauseiþ! sai, urrann sa saiands du saian fraiwa seinamma. 4 jah warþ, miþþanei saiso, sum raihtis gadraus faur wig, jah qemun fuglos jah fretun þata. 5 anþaruþ-þan gadraus ana stainahamma, þarei ni habaida airþa managa, jah suns urrann, in þizei ni habaida diupaizos airþos; 6 at sunnin þan urrinnandin ufbrann, jah unte ni habaida waurtins, gaþaursnoda. 7 jah sum gadraus in þaurnuns; jah ufarstigun þai þaurnjus jah afhuapidedun þata, jah akran ni gaf. 8 jah sum gadraus in airþa goda jah gaf akran urrinnando jah wahsjando, jah bar ain ·l· jah ain ·j· jah ain ·r· 9 jah qaþ: saei habai ausona hausjandona, gahausjai.

10 iþ biþe warþ sundro, frehun ina þai bi ina miþ þaim twalibim þizos gajukons. 11 jah qaþ im: izwis atgiban ist kunnan runa þiudangardjos gudis, iþ jainaim þaim uta in gajukom allata wairþiþ, 12 ei saihuandans saihuaina jah ni gaumjaina, jah hausjandans hausjaina jah ni fraþjaina, ibai ƕan gawandjaina sik jah afletaindau im frawaurhteis.

Translation

From the King James version:

4:1 And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land. 2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken; Behold, there went out a sower to sow: 4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. 5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: 6 But when the sun was up, it was scorched; and because it had no root, it withered away. 7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. 8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred. 9 And he said unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him the parable. 11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: 12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

Grammar

26. The Third Strong Conjugation

The third strong conjugation comprises verbs whose present system generally shows the vowel i followed by a resonant (l,r,m,n) and one other consonant. The historical evolution of these verbs is shown in the chart below.

Class III	Root Shape	Present	Past Sg.	Past Pl.	Past Part.	Meaning
PIE	(K)VRC	e	o	*zero*	*zero*	
		*bhéndhō	*bhóndha	*bhndhmé	*bhndhón	'tie'
		*wérbō	*wórba	*wrbmé	*wrbón	
PGmc	(K)VNC	i	a	u	u	
		*bindu (EG *binda)	*band	*bundum	*bundan	'tie'

(K)VLC	e/i	a	u (EG u/o)	o (EG u/o)	
	*werpu (EG *werpa)	*warp	*wurpum (EG *worpum)	*worpan	'throw'
Goth.	i	a	u	u	
	binda	band	bundum	bundans	'bind'
	aí [e]	a	aú [o]	aú [o]	
	waírpa	warp	waúrpum	waúrpans	'throw'

In the above, R stands for any resonant l,r,m,n. N stands only for the nasals of this set m,n, while L stands for the non-nasals l,r. The resulting ablaut pattern characterizing the third strong conjugation in Gothic thus falls into two groups.

Class	**Present**	**Past Sg.**	**Past Pl.**	**Past Part.**
IIIa	i	a	u	u
IIIb	aí [e]	a	aú [o]	aú [o]

The difference in ablaut patterns is conditioned by the consonant following the vowel. In the present, the e generally changes to i, except when followed by a non-nasal resonant. Likewise in the past plural and past participle, u generally appears, except when replaced by aú [o] before a non-nasal resonant.

The verb binda 'bind', with prinicpal parts binda -- band -- bundum -- bundans, serves to illustrate the forms of the third conjugation. The forms are as follows.

Class III	**Active**			**Mediopassive**	
	Indicative	**Subjunctive**	**Imperative**	**Indicative**	**Subjunctive**
Present					
1 Sg.	binda	bindáu		bindada	bindáidáu
2	bindis	bindáis	bind	bindaza	bindáizáu
3	bindiþ	bindái	bindadáu	bindada	bindáidáu

1 Du.	bindōs	bindáiwa			
2	bindats	bindáits	bindats		
1 Pl.	bindam	bindáima	bindam	bindanda	bindáindáu
2	bindiþ	bindáiþ	bindiþ	bindanda	bindáindáu
3	bindand	bindáina	bindandáu	bindanda	bindáindáu

Past		
1 Sg.	band	bundjáu
2	banst	bundeis
3	band	bundi
1 Du.	bundu	bundeiwa
2	bunduts	bundeits
1 Pl.	bundum	bundeima
2	bunduþ	bundeiþ
3	bundun	bundeina

Infinitive	bindan
Pres. Ptc.	bindands
Past Ptc.	bundans

For consonant changes before the second person singular past indicative ending, see Section 6.3.

27. The Fourth Strong Conjugation

The fourth strong conjugation comprises verbs whose root ends in a single resonant l,r,m,n. The historical evolution of these verbs is shown in the chart below.

Class IV	Root Shape	Present	Past Sg.	Past Pl.	Past Part.	Meaning
PIE	(K)VR	e	o	ē	*zero*	
		*bhérō	*bhóra	*bhērmé	*bhrón	'carry'
PGmc	(K)VR	e/i	a	ē	o (EG o/u)	
		*beru (EG *bera)	*bar	*bērum	*boran	'carry'
Goth.		i / aí [e]	a	ē	u / aú [o]	
		qima	qam	qēmum	qumans	'come'
		baíra	bar	bērum	baúrans	'bear'

In the above, R stands for any resonant l,r,m,n. The resulting ablaut pattern characterizing the third strong conjugation in Gothic thus becomes the following.

Class	Present	Past Sg.	Past Pl.	Past Part.
IVa	i	a	ē	u
IVb	aí [e]	a	ē	aú [o]

The difference between Classes IVa and IVb lies in the vowels of the present system and of the past participle stems.

The verbs brikan 'break' and trudan 'tread' follow the ablaut pattern of the fourth class though their roots do not end in a resonant.

The verb baíran 'bear, carry', with prinicpal parts baíra -- bar -- bērum -- baúrans, serves to illustrate the forms of the fourth conjugation. The forms are as follows.

Class IV	Active			Mediopassive	
	Indicative	**Subjunctive**	**Imperative**	**Indicative**	**Subjunctive**

Present

1 Sg.	baíra	baíráu		baírada	baíráidáu
2	baíris	baíráis	baír	baíraza	baíráizáu
3	baíriþ	baírái	baíradáu	baírada	baíráidáu
1 Du.	baírōs	baíráiwa			
2	baírats	baíráits	baírats		
1 Pl.	baíram	baíráima	baíram	baíranda	baíráindáu
2	baíriþ	baíráiþ	baíriþ	baíranda	baíráindáu
3	baírand	baíráina	baírandáu	baíranda	baíráindáu

Past

1 Sg.	bar	bērjáu
2	bart	bēreis
3	bar	bēri
1 Du.	bēru	bēreiwa
2	bēruts	bēreits
1 Pl.	bērum	bēreima
2	bēruþ	bēreiþ
3	bērun	bēreina

Infinitive baíran

Pres. Ptc. baírands

Past Ptc. baúrans

28. The Nominative Case

The nominative case is the case of the **subject** of a finite verb. If the verb is such that its meaning equates predicate to subject -- e.g. *be*, *become*, *seem*, *appear* -- then the **predicate** also takes the nominative case. For example, *ik* im *sō usstass* jah *libáins* '*I* am *the resurrection* and *the life*' (John 11.25); jah was *drus* is *mikils* 'and *the fall* of it was *great*' (Matthew 8.27); ni ei weis *gakusanái* þugkáima 'not that we should appear *approved*' (II Corinthians 13.7). Similarly, if a passive verb is such that it equates predicate to subject -- e.g. *be named*, *be called*, *be considered*, *be deemed*, *be made* -- then the predicate takes the nominative case. For example, ni þatei... ju *garaíhts* gadōmiþs sijáu 'not as though... I were already deemed *right*' (Philippians 3.12); gasatiþs im *ik mērjans* '*I* am ordained *a preacher*' (I Timothy 2.7).

With verbs meaning *name* or *call*, Gothic often employs the nominative where one might otherwise expect the accusative or another oblique case. For example, jah gasatida Seimōna namō *Paítrus* 'And Simon he surnamed *Peter*' (Mark 3.16), where the Greek employs the accusative; fram þizái namnidōn *bimáit* in leika *handuwaúrht* 'by that which is called *circumcision* in the flesh *made by hands*' (Ephesians 2.11), where þizái namnidōn is a dative expression modifying the nominative bimáit... handuwaúrht, though in the Greek noun and modifiers are all in the same case. The verbs wisan 'be' and waírþan 'become' often employ the preposition du with the dative in place of a predicate nominative.

The nominative case is used in one, possibly two, instances for an **absolute** construction. In these constructions, a noun is paired with a past participle and forms a unit grammatically distinct (absolute) from the remaining constructions of the sentence. Such absolute constructions are generally in the dative, and sometimes in the accusative, case in Gothic. However in some instances such pairings occur in the nominative, though the noun so modified is not the apparent subject of the finite verb of the main clause. The clearest example is jah *waúrþans dags gatils*, þan Herodis mela gabaúrþáis seináizōs nahtamat waúrhta 'And *when a convenient day was come*, that Herod on his birthday made a supper...', more literally 'and *a convenient day having come*,...' (Mark 6.21). Another possible instance is urrann sa dáuþa gabundans handuns jah fotuns faskjam jah *wlits* is auralja *bibundans* 'And he that was dead came forth, bound hand and foot with graveclothes: and his *face* was *bound* about with a napkin', literally 'and his *face bound about*...' (John 11.44). This last phrase, however, translates a Greek finite verb form *peridédeto*, and may therefore be an instance of an omitted copula.

29. The Accusative Case

The **direct object** of a transitive verb, finite or non-finite, is placed in the accusative case. For example, aþþan ik in watin *izwis* dáupja 'I indeed baptize *you* with water' (Matthew 3.11); jabái áuk frijōþ *þans frijōndans* **izwis áinans**, ***ƕō*** mizdōnō habáiþ? 'For if ye love

them which love **you**, ***what*** reward have ye?', more literally 'For if ye love *those loving* **you alone**, ***what*** of rewards have ye?' (Matthew 5.46). Note in the last example that þans frijōndans is the accusative object of the finite form frijōþ, while izwis áinans is the accusative object of the participle frijōndans.

Certain **impersonal** verbal constructions take the accusative. The verbs grēdōn 'be greedy, hungry', huggrjan 'hunger', þaúrsjan 'thirst' take the accusative of the person affected. For example, jabái grēdō *fijand þeinana*, mat gif imma 'if thine enemy hunger, give him food', literally 'if it hunger thine enemy' (Romans 12.20); *þana gaggandan* du mis ni huggreiþ, jah *þana galáubjandan* du mis ni þaúrseiþ *ƕanhun* 'he that cometh to me shall never hunger; and he that believeth on me shall never thirst', more literally 'it shall never hunger *one coming* to me; and it shall never thirst *one believing* in me' (John 6.35). The phrase kar' ist or kara 'it concerns' takes the accusative of the person and genitive of the thing. For example, jah ni kar' ist *ina* þizē lambē 'and careth not for the sheep', literally 'it concerns *him* not of the sheep' (John 10.13). The phrase skula wisan 'be guilty, be debtor' takes an accusative of the thing owed: aflēt uns *þatei* skulans sijáima 'forgive us our debts', literally 'forgive us *that which* we owe' (Matthew 6.12).

Occasionally either *transitive* or *intransitive* verbs may take an **internal** or **cognate accusative**. An internal accusative is any direct object reiterating or specifying the basic meaning of the verb; a cognate accusative futher stipulates that the noun in the accusative be cognate with the verb itself. Consider the following examples: ei waúrkjáima waúrstwa guþs 'that we might work the works of God' (John 6.28); háifst þō gōdōn háifstida 'I have fought a good fight' (II Timothy 4.7); jah ōhtēdun sis agis mikil 'and they feared exceedingly', literally 'and they feared a great fear' (Mark 4.41); náiteinōs, swa managōs swaswē wajamērjand 'and blasphemes wherewith soever they shall blaspheme', literally 'and blasphemes, as many as they shall blaspheme' (Mark 3.28).

Some verbs in Gothic take a **double accusative**. The following are some situations in which this occurs:

(1) Personal Object + Predicate: Examples are sō sunja frijans izwis briggiþ 'the truth shall make you free' (John 8.32); þanzei jah apaústuluns namnida 'whom also he named apostles' (Luke 6.13); motarjōs garaíhtana domidēdun guþ 'the publicans justified God', literally 'the publicans deemed God right' (Luke 7.29).

(2) Personal Object + Internal Accusative: Examples are ƕa áuk bōteiþ mannan 'for what shall it profit a man' (Mark 8.36); láisida ins in gajukōm manag 'he taught them many things by parables' (Mark 4.2). There are other examples that may be considered as belonging to the category discussed next.

(3) Personal + Material Object: Some examples overlap with the category above. Examples are sa izwis láiseiþ allata 'he shall teach you all (things)' (John 14.26); wileima ei þatei þuk bidjōs táujáis uggkis 'we would that thou shouldest do for us whatsoever we shall desire', literally '...whatsoever we shall ask thee' (Mark 10.35).

Viewed more generally, the accusative denotes **extent in time or space**, usually leading to some eventual endpoint or terminus. A few examples are alla naht þaírharbáidjandans 'having toiled all night' (Luke 5.5); jah qinō wisandei in runa blōþis jēra twalif 'And a woman having an issue of blood twelve years' (Luke 8.43); manag áuk mēl frawalw ina 'for many a time it had caught him' (Luke 8.29); qēmun dagis wig 'they went a day's

journey' (Luke 2.44); jah jabái ƕaw þuk ananáuþjái rasta áina, gaggáis miþ imma twōs 'and if anyone compel thee (to go) one mile, go with him two' (Matthew 5.41).

Related to the above notion of extent is the so-called **accusative of specification**, or in the terminology of the classical languages, the **accusative or respect**. The accusative may be used to limit the scope of the surrounding semantic environment. Consider the following examples: jah urrann sa dáuþa gabundans handuns jah fotuns faskjam 'and the dead man came forth, bound hands and feet with bandages' (John 11.44); standáiþ nu uf gaúrdanái hupins izwarans sunjái 'stand therefore, girt (about) your loins with truth' (Ephesians 6.14).

The accusative, like the more typical dative and very rarely the nominative, is used in **absolute** constructions. In this, a noun or pronoun together with a particple form a phrase grammatically distinct from the main clause, but are together taken as nearly equivalent in sense to a clause with a finite verb. Consider the following: iþ *þuk táujandan* armaiōn ni witi hleidumei þeina, ƕa táujiþtaíhswo þeina 'But when thou doest alms, let not thy left hand know what thy right hand doeth', more literally 'you doing alms, let not...' (Matthew 6.3). This accusative construction translates a genitive absolute in the Greek text, as does the accusative construction in the next example: jah *atgaggandein* inn *daúhtar* Herodiadins jah *plinsjandein* jah *galeikandein* Heroda jah þáim miþanakumbjandam, qaþ þiudans du þizái máujái 'And when *the daughter* of the (said) Herodias *came* in, and *danced*, and *pleased* Herod and them that sat with him, the king said unto the damsel', literally '*the daughter... coming* in, and *dancing*, and *pleasing*..., the king said...' (Mark 6.22).

30. The Infinitive

30.1. Uses of the Infinitive

The infinitive may appear as **subject** of a clause. In such circumstances the infinitive may stand alone, be accompanied by the preposition du, or be modified by the article þata. Consider the following examples: ƕáiwa aglu ist þáim hugjandam afar faíháu in þiudangardja guþs galeiþan 'how hard is it for them that trust in riches to enter into the kingdom of God' (Mark 10.24); iþ þata du sitan af taíhswō meinái aíþþáu af hleidumein nist mein du giban 'But to sit on my right hand and on my left hand is not mine to give' (Mark 10.40); ƕa ist þata us dáuþáim usstandan 'what the rising from the dead is' (Mark 9.10).

The infinitive may appear as **object** of another verb. The infinitive is often **complementary** to the governing verb, taking the same subject. For example, jah sōkidēdun ina undgreipan 'And they sought to lay hold on him' (Mark 12.12); untē ni magt áin tagl ƕeit aíþþáu swart gatáujan 'because thou canst not make one hair white or black' (Matthew 5.36); jah gahaíháitun imma faíhu giban 'and promised to give him money' (Mark 14.11).

A **complementary infinitive** may also occur with adjectives or nouns. For example, manwus im qiman at izwis 'I am ready to come to you' (II Corinthians 12.14); lustu habands andlētnan jah miþ Xristáu wisan 'having a desire to depart, and to be with Christ' (Philippians 1.23).

The infinitive may be used to express **purpose**. This often occurs in conjunction with verbs of motion. The infinitive may stand alone, or it may follow the preposition du. Consider the following examples: jah gagga káusjan þans 'and I go to prove them' (Luke 14.19); ni qam gataíran ak usfulljan 'I am not come to destroy, but to fulfil' (Matthew 5.17); sái urrann sa saiands du saian fráiwa seinamma 'Behold, there went out a sower to sow his seed' (Mark 4.3).

The infinitive may be used with the conjunctions swaswē and swaei to express **result**. The subject of such an infinitive generally takes the accusative case. For example, jah sái wēgs mikils warþ in marein, swaswē þata skip gahuliþ waírþan fram wēgim 'And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves', literally '... so as for the ship to become covered...' (Matthew 8.24); jah galēsun sik du imma manageins filu, swaswē ina galeiþandan in skip gasitan in marein 'and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea', literally '... so as for him entering ... to sit...' (Mark 4.1); ganah þamma swaleikamma andabeit þata fram managizam, swaei þata andaneiþō izwis máis fragiban jah gaþláihan 'Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him', literally '... so as for you... to forgive... and to comfort...' (II Corinthians 2.6-7).

30.2. Use of Cases with the Infinitive

The subject of an infinitive generally takes the **accusative case**. The accusative with infinitive is often equivalent to a clause with finite verb in Modern English. Such a construction may stand as object of a verb, as in the following examples: in þizei háusidēduþ ina siukan 'because that ye had heard that he had been sick', literally '... had heard him to be sick' (Philippians 2.26); ƕana qiþand mik mans wisan 'Whom do men say that I am', literally 'Whom do men say me to be' (Mark 8.27). An accusative and infinitive construction may also stand as the subject of a verb: jah warþ afsláuþnan allans 'and it happened that they were all amazed', literally 'and (for) them to be amazed happened' (Luke 4.36); iþ azētizō ist himin jah aírþa hindarleiþan þáu witōdis áinana writ gadriusan 'And it is easier for heaven and earth to pass, than one tittle of the law to fail' (Luke 16.17).

The subject of an infinitive may also take the **dative case**. This generally occurs when the infinitive is itself the subject of the clause. For example, gōþ þus ist hamfamma in libáin galeiþan, þáu twos handuns habandin galeiþan 'it is better for thee to enter into life maimed, than having two hands to go into hell' (Mark 9.43); jah warþ þaírhgaggan imma sabbatō daga þaírh atisk 'And it came to pass, that he went through the corn fields on the sabbath day', literally 'and it happened for him to go...' (Mark 2.23). Note also ƕáiwa aglu ist þáim hugjandam afar faíháu in þiudangardja guþs galeiþan 'how hard is it for them that trust in riches to enter into the kingdom of God' (Mark 10.24), quoted in the previous section.

Gothic Online

Lesson 7

Todd B. Krause and Jonathan Slocum

Christianity among the Goths

Our major document in the Gothic language is a translation of the Christian Bible. But this translation gives no information as to how Christianity was received by the Goths. Ultimately it is clear that Christianity took hold among the Gothic tribes, but to see its development in the early stages after the mission of Wulfila (Ulfila), we must have recourse to other historical documents.

The *Ecclesiastical History* of Sozomen

Sozomen was a church historian of the 5th century. His work the *Ecclesiastical History* was likely dependent on the works of several predecessors, in particular the historians Socrates, Eunapius, and Philostorgius. According to Sozomen, the attacks of the Huns led the Goths to send an embassy to the Roman emperor, asking permission to resettle in Roman territory in return for fighting alongside the Romans when the need arose: the leader of this embassy, Sozomen records, was Wulfila. Subsequent events resulted in a division among the Goths, the two major groups led by Athanaric and Fritigern, respectively. As the two fought each other, Fritigern asked the Roman emperor Valens for assistance. In Thrace the combined forces of Fritigern's Goths and Valens' Roman legions defeated Athanric. Out of gratitude for his aid, Fritigern offered to adopt the emperor's religion, and ordered those under his rule to adopt Christianity as well.

It seems however that Gothic adoption of Christianity was not unanimously supported. The passage below describes the trials which befell the Christians during the time period shortly after Fritigern's conversion (translated in *Heather and Matthews, 1991*):

At that time, there were many among the subjects of Fritigern who bore witness through Christ and suffered death. Athanaric was annoyed that those under his power also had been persuaded by Ulphilas to become Christians, and subjected many of them to many forms of punishment because the ancestral religion was threatened by innovation...

It seems that Athanaric was determined to undermine the authority of Fritigern after suffering a defeat at his hands. But in a more general perspective, a reiks such as Athanaric was charged to uphold older traditions, so that the Christians were felt to be a challenge to the authority of the reiks. Sozomen continues:

It is said that a wooden image was placed on a wagon, and that those instructed by Athanaric to undertake this task wheeled it round to the tent of any of those who were denounced as Christians and ordered them to do homage and sacrifice to it; and the tents of those who refused to do so were burned, with the people inside.

And I have heard that an even more dreadful suffering than this occurred, when a large number of Christians who refused to yield to attempts to compel them to sacrifice by force, took refuge

in the tent which formed their church in that place, and all -- men and women also, some of whom led their little children by the hand, others with new-born babies feeding at the breast -- were destroyed when the pagans set fire to it.

The *Passion of St. Saba the Goth*

Another text crucial to our understanding of the Gothic reception of Christianity is the *Passion of St. Saba the Goth*. The text survives in 10th century manuscripts, but the story itself dates the martyrdom of St. Saba to April 12, 372 AD. The story tells us that Saba was a Goth living in Gothic territory, and had been a Christian since childhood. He had no possessions except for the bare necessities.

As the story goes, Christians were compelled to eat flesh sacrificed according to Gothic tribal customs, and therefore unclean to Christians. At the level of the village, it seems that Christianity could be tolerated, as long as it was not practiced overtly (translated sections are quoted from *Heather and Matthews, 1991*):

[W]hen the chief men in Gothia began to be moved against the Christians, compelling them to eat sacrificial meat, it occurred to some of the pagans in the village in which Saba lived to make the Christians who belonged to them eat publicly before the persecutors meat that had not been sacrificed in place of that which had, hoping thereby to preserve the innocence of their own people and at the same time to deceive the persecutors. Learning this, the blessed Saba not only himself refused to touch the forbidden meat but advanced into the midst of the gathering and bore witness, saying to everyone, 'If anyone eats of that meat, this man cannot be a Christian', and he prevented them all from falling into the Devil's snare. For this, the men who had devised the deception threw him out of the village, but after some time allowed him to return.

Saba was banished for his vehement espousal of Christianity, since being so outspoken over such matters threatened to upset the traditional social order of the village.

Saba eventually returned. Later, when a reiks visited from elsewhere, village nobles attempted to conceal the fact that any Christians lived in the village, since such village members would be an affront to the authority of the reiks. Saba would not conceal his beliefs and spoke out, whereupon the village elders protected other Christians by saying that Saba was the only one in the village. The reiks mocked Saba for his poverty, and again Saba was cast out.

Later Saba, along with a prebyter Sansalas, was taken captive by a gang under the leadership of Atharid. They tortured Saba late into the night and then left him. He was freed by a slave woman, but he refused to flee. He was bound again and cursed Atharid, who subsequently ordered him to be put to death. The story continues:

Those appointed to perform this lawless act left the presbyter Sansalas in bonds, and took hold of Saba and led him away to drown him in the river called the Mousaios.... When they came to the banks of the river, his guards said to one another, 'Come now, let us set free this fool. How will Atharidus ever find out?' But the blessed Saba said to them, 'Why do you waste time talking nonsense and not do what you were told to?...' Then they took him down to the water, still thanking and glorifying God..., threw him in and, pressing a beam against his neck,

pushed him to the bottom and held him there.

So died Saba, though subverting at every moment the attempts of others to help him. It thus appears that none at the village level were involved in the decision-making process for the kuni, under the direction of the reiks. At this lower level, Christianity was tolerated, and converted relatives and friends were concealed and assisted by their fellow villagers and family members. It was apparently at the level of the kuni and the reiks that Christianity threatened the socio-political order, and it was from this level that persecution was enacted.

Reading and Textual Analysis

The following passage is Mark 9:2-13, the Transfiguration. We find in Mark 9.4 an example of a periphrastic construction showing progressive aspect: wēsun rōdjandans 'they were talking'. Though this parallels the Greek ēsan sullalountes, it seems that it was a natural construction within Germanic, as the Modern English translation illustrates. Though Old English texts are only attested much later than the Gothic Bible, such a construction is nevertheless as old as *Beowulf* itself: Swa se secg hwata *secggende wæs* laðra spella 'So *was* the valiant warrior *speaking* of terrible tales' (B.3028).

In Mark 9.5 we find the word hlijans 'tabernacles'. This word only appears here, in the accusative plural. The Proto-Germanic antecedent *hle-wa- gives Old Norse hlé, Old English hlēo, Old Frisian hlī, Old Saxon hleo, all meaning 'protection'. This even finds its way into Modern English nautical jargon: *lee(ward)*.

Mark 9.9 gives an illustration of what, in grammars of the classical languages Greek and Latin, is typically termed the *sequence of tenses*: anabáuþ im ei mannhun ni spillōdēdeina 'he charged them that they should tell no man'. The direct command would have employed a present subjunctive or imperative. However when the indirect command is introduced by a past tense verb, the present subjunctive or imperative is rendered by a past subjunctive. A similar situation occurs in Modern English: the future tense in 'He will go home' is restructured as a past subjunctive (or really a past tense of the present 'will') when subordinate to a past tense main verb, as in 'He said that he *would go* home.'

9:2 - jah afar dagans saihs ganam Iesus Paitru jah Iakobu jah Iohannen jah ustauh ins ana fairguni hauh sundro ainans: jah inmaidida sik in andwairþja ize.

·1294 jah -- conjunction; <jah> and, also -- **and**

·1295 afar -- preposition; <afar> after, according to -- **after**

·1296 dagans -- strong noun, masculine; accusative plural of <dags> day -- **days**

·1297 saihs -- numeral; <saíhs> six -- **six**

·1298 ganam -- strong verb class 4; third person singular preterite of <ganiman> to take to oneself, to take with oneself -- **taketh with him**

·1299 Iesus -- strong proper noun, masculine; nominative singular of <Iēsus> Jesus -- **Jesus**

·1300 Paitru -- strong proper noun, masculine; accusative singular of <Paítrus> Peter -- **Peter**

·1301 jah -- conjunction; <jah> and, also -- **and**

·1302 Iakobu -- strong proper noun, masculine; accusative singular of <Iakōbus> Jacob, James -- **James**

·1303 jah -- conjunction; <jah> and, also -- **and**

·1304 Iohannen -- strong proper noun, masculine; accusative singular of <Iōhannēs> John -- **John**

·1305 jah -- conjunction; <jah> and, also -- **and**

·1306 ustauh -- strong verb class 2; third person singular preterite of <ustiuhan> to lead out; to complete -- **leadeth... up**

·1307 ins -- personal pronoun; accusative plural masculine of <is> he, she, it -- **them**

·1308 ana -- preposition; <ana> in, on, upon, at, over; to, into; against -- **into**

·1309 fairguni -- strong noun, neuter; accusative singular of <faírguni> mountain -- **mountain**

·1310 hauh -- adjective; accusative singular neuter of <háuhs> high -- **an high**

·1311 sundro -- adverb; <sundrō> alone, apart -- **apart**

·1312 ainans -- adjective; accusative plural masculine of <áins> alone, only -- **by themselves**

·1313 jah -- conjunction; <jah> and, also -- **and**

·1314 inmaidida -- weak verb class 1; third person singular preterite of <inmáidjan> to transfigure -- **he was transfigured**

·1315 sik -- reflexive pronoun; accusative of <sik> himself, herself, oneself -- **...**

·1316 in -- preposition; <in> into, towards; on account of; in, among, by -- **...**

·1317 andwairþja -- strong noun, neuter; dative singular of <andwaírþi> face, presence -- **before**

·1318 ize -- personal pronoun; genitive plural masculine of <is> he, she, it -- **them**

3 - jah wastjos is waurþun glitmunjandeins, ƕeitos swe snaiws, swaleikos swe wullareis ana airþai ni mag gaƕeitjan.

·1319 jah -- conjunction; <jah> and, also -- **and**

·1320 wastjos -- strong noun, feminine; nominative plural of <*wasti> garment -- **raiment**

·1321 is -- personal pronoun; genitive singular masculine of <is> he, she, it -- **his**

·1322 waurþun -- strong verb class 3; third person plural preterite of <waírþan> to become, to happen -- **became**

·1323 glitmunjandeins -- weak verb class 1; nominative plural feminine of present participle of <glitmunjan> to glitter, to shine -- **shining**

·1324 ƕeitos -- adjective; nominative plural feminine of <ƕeits> white -- **(exceeding) white**

·1325 swe -- adverb; <swē> like, as, just as; so that; about -- **...**

·1326 snaiws -- strong noun, masculine; nominative singular of <snáiws> snow -- **snow**

·1327 swaleikos -- adjective; nominative plural feminine of <swaleiks> such -- **as**

·1328 swe -- adverb; <swē> like, as, just as; so that; about -- **so as**

·1329 wullareis -- strong noun, masculine; nominative singular of <wullareis> one who whitens wool, fuller -- **a fuller**

·1330 ana -- preposition; <ana> in, on, upon, at, over; to, into; against -- **on**

·1331 airþai -- strong noun, feminine; dative singular of <aírþa> earth -- **earth**

·1332 ni -- adverb; <ni> not -- **no**

·1333 mag -- preterite present verb; third person singular of <magan> to be able -- **can**

·1334 gahʋeitjan -- weak verb class 1; infinitive of <gahʋeitjan> to whiten -- **white (them)**

4 - jah ataugiþs warþ im Helias miþ Mose; jah wesun rodjandans miþ Iesua.

·1335 jah -- conjunction; <jah> and, also -- **and**

·1336 ataugiþs -- weak verb class 1; nominative singular masculine of preterite participle of <atáugjan> to show, to appear -- **appeared**

·1337 warþ -- strong verb class 3; third person singular preterite of <waírþan> to become, to happen -- **there**

·1338 im -- personal pronoun; dative plural masculine of <is> he, she, it -- **unto them**

·1339 Helias -- proper noun, masculine; nominative singular of <Hēlias> Elias -- **Elias**

·1340 miþ -- preposition; <miþ> with, among, together with, through, by, near -- **with**

·1341 Mose -- strong proper noun, masculine; dative singular of <Mōsēs> Moses -- **Moses**

·1342 jah -- conjunction; <jah> and, also -- **and**

·1343 wesun -- strong verb class 5; third person plural preterite of <wisan> to be -- **they were**

·1344 rodjandans -- weak verb class 1; nominative plural masculine of present participle of <rōdjan> to speak -- **speaking**

·1345 miþ -- preposition; <miþ> with, among, together with, through, by, near -- **with**

·1346 Iesua -- strong proper noun, masculine; dative singular of <Iēsus> Jesus -- **Jesus**

5 - jah andhafjands Paitrus qaþ du Iesua: rabbei, goþ ist unsis her wisan, jah gawaurkjam hlijans þrins, þus ainana jah Mose ainana jah ainana Helijin.

·1347 jah -- conjunction; <jah> and, also -- **and**

·1348 andhafjands -- strong verb class 6; nominative singular masculine of present participle of <andhafjan> to answer -- **answered and**

·1349 Paitrus -- strong proper noun, masculine; nominative singular of <Paítrus> Peter -- **Peter**

·1350 qaþ -- strong verb class 5; third person singular preterite of <qiþan> to say, speak -- **said**

·1351 du -- preposition; <du> to, towards; against; in -- **to**

·1352 Iesua -- strong proper noun, masculine; dative singular of <Iēsus> Jesus -- **Jesus**

·1353 rabbei -- noun, masculine; vocative singular of <rabbei> rabbi, master, teacher -- **master**

·1354 goþ -- adjective; nominative singular neuter of <gōþs, gōds> good -- **good**

·1355 ist -- strong verb class 5; athematic third person singular present of <wisan> to be -- **it is**

·1356 unsis -- personal pronoun; dative plural of <ik> I -- **for us**

·1357 her -- adverb; <hēr> here -- **here**

·1358 wisan -- strong verb class 5; infinitive of <wisan> to be -- **to be**

·1359 jah -- conjunction; <jah> and, also -- **and**

·1360 gawaurkjam -- weak verb class 1; first person plural imperative of <gawaúrkjan> to make -- **let us make**

·1361 hlijans -- noun, masculine; accusative plural of <*hlija> tent, tabernacle -- **tabernacles** # or possibly nominative *hleis

·1362 þrins -- numeral; accusative plural masculine of <*þreis> three -- **three**

·1363 þus -- personal pronoun; dative singular of <þu> thou, you -- **for thee**

·1364 ainana -- numeral; accusative singular masculine of <áins> one -- **one**

·1365 jah -- conjunction; <jah> and, also -- **and**

·1366 Mose -- strong proper noun, masculine; dative singular of <Mōsēs> Moses -- **for Moses**

·1367 ainana -- numeral; accusative singular masculine of <áins> one -- **one**

·1368 jah -- conjunction; <jah> and, also -- **and**

·1369 ainana -- numeral; accusative singular masculine of <áins> one -- **one**

·1370 Helijin -- proper noun, masculine; dative singular of <Hēlias> Elias -- **for Elias**

6 - ni auk wissa ƕa rodidedi; wesun auk usagidai.

·1371 ni -- adverb; <ni> not -- **not**

·1372 auk -- conjunction; <áuk> for, because; but, also -- **for**

·1373 wissa -- preterite present verb; third person singular preterite of <*witan> to know -- **he wist**

·1374 hʉa -- interrogative pronoun; accusative singular neuter of <hʉas> who, what -- **what**

·1375 rodidedi -- weak verb class 1; third person singular preterite subjunctive of <rōdjan> to speak -- **to say** # literally 'what he should say'

·1376 wesun -- strong verb class 5; third person plural preterite of <wisan> to be -- **they were**

·1377 auk -- conjunction; <áuk> for, because; but, also -- **for**

·1378 usagidai -- weak verb class 1; nominative plural masculine of preterite participle of <usagjan> to frighten, to terrify -- **(sore) afraid**

7 - jah warþ milhma ufarskadwjands im, jah qam stibna us þamma milhmin: sa ist sunus meins sa liuba, þamma hausjaiþ.

·1379 jah -- conjunction; <jah> and, also -- **and**

·1380 warþ -- strong verb class 3; third person singular preterite of <waírþan> to become, to happen -- **there was**

·1381 milhma -- weak noun, masculine; nominative singular of <milhma> cloud -- **a cloud**

·1382 ufarskadwjands -- weak verb class 1; nominative singular masculine of present participle of <ufarskadwjan> to over-shadow -- **that overshadowed**

·1383 im -- personal pronoun; dative plural masculine of <is> he, she, it -- **them**

·1384 jah -- conjunction; <jah> and, also -- **and**

·1385 qam -- strong verb class 4; third person singular preterite of <qiman> to come, arrive -- **came**

·1386 stibna -- strong noun, feminine; nominative singular of <stibna> voice -- **a voice... (saying)**

·1387 us -- preposition; <us> out, out of, from -- **out of**

·1388 þamma -- demonstrative used as article; dative singular masculine of <sa, so, þata> this, that -- **the**

·1389 milhmin -- weak noun, masculine; dative singular of <milhma> cloud -- **cloud**

·1390 sa -- demonstrative used as pronoun; nominative singular masculine of <sa, so, þata> this, that -- **this**

·1391 ist -- strong verb class 5; athematic third person singular of <wisan> to be -- **is**

·1392 sunus -- strong noun, masculine; nominative singular of <sunus> son --

son

·1393 meins -- possessive adjective; nominative singular masculine of <meins> my, mine -- **my**

·1394 sa -- demonstrative used as article; nominative singular masculine of <sa, so, þata> this, that -- **...**

·1395 liuba -- adjective; nominative singular masculine of <liufs> dear, beloved -- **beloved**

·1396 þamma -- demonstrative used as person pronoun; dative singular masculine of <sa, so, þata> this, that -- **him**

·1397 hausjaiþ -- weak verb class 1; second person plural present subjunctive of <háusjan> to hear, listen -- **hear**

8 - jah anaks insaihƀandans ni þanaseiþs ainohun gasehƀun, alja Iesu ainana miþ sis.

·1398 jah -- conjunction; <jah> and, also -- **and**

·1399 anaks -- adverb; <anaks> at once, suddenly -- **suddenly**

·1400 insaihƀandans -- strong verb class 5; nominative plural masculine of present participle of <insaíhƀan> to look upon, regard -- **when they had looked round about**

·1401 ni -- adverb; <ni> not -- **no**

·1402 þanaseiþs -- adverb; <þanaseiþs> further, still -- **any more**

·1403 ainohun -- indefinite pronoun; accusative singular masculine of <áinshun> (always with negative) (no) one, (n)one -- **man**

·1404 gasehƀun -- strong verb class 5; third person plural preterite of <gasaíhƀan> to see -- **they saw**

·1405 alja -- preposition; <alja> than, except, unless, save; except -- **save**

·1406 Iesu -- strong proper noun, masculine; accusative singular of <Iēsus> Jesus -- **Jesus**

·1407 ainana -- adjective; accusative singular masculine of <áins> alone, only -- **only**

·1408 miþ -- preposition; <miþ> with, among, together with, through, by, near -- **with**

·1409 sis -- reflexive pronoun; dative of <sik> himself, herself, oneself -- **themselves**

9 - dalaþ þan atgaggandam im af þamma fairgunja, anabauþ im ei mannhun ni spillodedeina þatei gasehƀun, niba biþe sunus mans us dauþaim usstoþi.

·1410 dalaþ -- adverb; <dalaþ> down -- **down**

·1411 þan -- conjunction; <þan> when, as (long as); then, at that time; but, and, however -- **and**

·1412 atgaggandam -- strong verb class 7; dative plural masculine present

participle of <atgaggan> to come, go -- **as... came** # dative absolute

·1413 im -- personal pronoun; dative plural masculine of <is> he, she, it -- **they**

·1414 af -- preposition; <af> from, of -- **from**

·1415 þamma -- demonstrative used as article; dative singular neuter of <sa, so, þata> this, that -- **the**

·1416 fairgunja -- strong noun, neuter; dative singular of <faírguni> mountain -- **mountain**

·1417 anabauþ -- strong verb class 2; third person singular preterite of <anabiudan> to command, order -- **he charged**

·1418 im -- personal pronoun; dative plural masculine of <is> he, she, it -- **them**

·1419 ei -- conjunction; <ei> that, so that; whether; (relative particle) -- **that**

·1420 mannhun -- indefinite pronoun; dative singular masculine of <mannahun> (always with negative) (no) one, (n)one -- **man**

·1421 ni -- adverb; <ni> not -- **no**

·1422 spillodedeina -- weak verb class 2; third person plural preterite subjunctive of <spillōn> to tell, relate -- **they should tell**

·1423 þatei -- relative pronoun; accusative singular neuter of <saei> who, he who, which -- **what things**

·1424 gasehuun -- strong verb class 5; third person plural preterite of <gasaíhuan> to see -- **they had seen**

·1425 niba -- conjunction; <nibái (niba)> unless, except -- **till**

·1426 biþe -- conjunction; <biþē> while, when, after that, as soon as; then, thereupon -- **...**

·1427 sunus -- strong noun, masculine; nominative singular of <sunus> son -- **the Son**

·1428 mans -- irregular noun, masculine; genitive singular of <manna> man -- **of man**

·1429 us -- preposition; <us> out, out of, from -- **from**

·1430 dauþaim -- adjective used as substantive; dative plural masculine of <dáuþs> dead -- **the dead**

·1431 usstoþi -- strong verb class 6; third person singular preterite subjunctive of <usstandan> to stand up, rise -- **has risen**

10 - jah þata waurd habaidedun du sis misso sokjandans: hua ist þata us dauþaim usstandan?

·1432 jah -- conjunction; <jah> and, also -- **and**

·1433 þata -- demonstrative used as adjective; accusative singular neuter of <sa, so, þata> this, that -- **that**

·1434 waurd -- strong noun, neuter; accusative singular of <waúrd> word --

saying

·1435 habaidedun -- weak verb class 3; third person plural preterite of <haban> to have -- **they kept**

·1436 du -- preposition; <du> to, towards; against; in -- **with**

·1437 sis -- reflexive pronoun; dative plural masculine of <sik> himself, herself, oneself -- **themselves**

·1438 misso -- adverb; <missō> reciprocally, the one the other, one to another -- **one with another**

·1439 sokjandans -- weak verb class 1; nominative plural masculine of present participle of <sōkjan> to seek, ask -- **questioning**

·1440 ƕa -- interrogative pronoun; nominative singular neuter of <ƕas> who, what -- **what**

·1441 ist -- strong verb class 5; athematic third person singular of <wisan> to be -- **should mean**

·1442 þata -- article; nominative singular neuter of <þata> the -- **the**

·1443 us -- preposition; <us> out, out of, from -- **from**

·1444 dauþaim -- adjective used as substantive; dative plural masculine of <dáuþs> dead -- **the dead**

·1445 usstandan -- strong verb class 6; infinitive of <usstandan> to stand up, rise -- **rising**

11 - jah frehun ina qiþandans: unte qiþand þai bokarjos þatei Helias skuli qiman faurþis?

·1446 jah -- conjunction; <jah> and, also -- **and**

·1447 frehun -- strong verb class 5; third person plural preterite of <fraíhnan> to ask, question -- **they asked**

·1448 ina -- personal pronoun; accusative singular masculine of <is> he, she, it -- **him**

·1449 qiþandans -- strong verb class 5; nominative plural masculine of present participle of <qiþan> to say, speak -- **saying**

·1450 unte -- conjunction; <untē> for, because, since, until -- **why**

·1451 qiþand -- strong verb class 5; third person plural of <qiþan> to say, speak -- **say**

·1452 þai -- demonstrative used as article; nominative plural masculine of <sa, so, þata> this, that -- **the**

·1453 bokarjos -- strong noun, masculine; nominative plural of <bōkareis> scribe -- **scribes**

·1454 þatei -- conjunction; <þatei> that, because, if -- **that**

·1455 Helias -- proper noun, masculine; nominative singular of <Hēlias> Elias -- **Elias**

·1456 skuli -- preterite present verb; third person singular present subjunctive of <*skulan> to owe, be obliged -- **must**

·1457 qiman -- strong verb class 4; infinitive of <qiman> to come, arrive -- **come**

·1458 faurþis -- adverb; <faúrþis> first, beforehand -- **first**

12 - iþ is andhafjands qaþ du im: Helias sweþauh qimands faurþis aftra gaboteiþ alla; jah ƕaiwa gameliþ ist bi sunu mans, ei manag winnai jah frakunþs wairþai.

·1459 iþ -- conjunction; <iþ> but, however, if -- **and**

·1460 is -- personal pronoun; nominative singular masculine of <is> he, she, it -- **he**

·1461 andhafjands -- strong verb class 6; nominative singular masculine of present participle of <andhafjan> to answer -- **answered and**

·1462 qaþ -- strong verb class 5; third person singular of <qiþan> to say, speak -- **told**

·1463 du -- preposition; <du> to, towards; against; in -- **...**

·1464 im -- personal pronoun; dative plural masculine of <is> he, she, it -- **them**

·1465 Helias -- proper noun, masculine; nominative singular of <Hēlias> Elias -- **Elias**

·1466 sweþauh -- adverb; <swēþáuh> indeed, however -- **verily**

·1467 qimands -- strong verb class 4; nominative singular masculine of present participle of <qiman> to come, arrive -- **cometh... and**

·1468 faurþis -- adverb; <faúrþis> first, beforehand -- **first**

·1469 aftra -- preposition; <aftra> back, again -- **...**

·1470 gaboteiþ -- weak verb class 1; third person singular of <gabōtjan> to make useful, to restore -- **restoreth**

·1471 alla -- adjective used as substantive; accusative plural neuter of <alls> all, every -- **all things**

·1472 jah -- conjunction; <jah> and, also -- **and**

·1473 ƕaiwa -- adverb; <ƕáiwa> how, in what way -- **how**

·1474 gameliþ -- weak verb class 1; nominative singular neuter of preterite participle of <gamēljan> to write, enroll -- **written**

·1475 ist -- strong verb class 5; athematic third person singular of <wisan> to be -- **it is**

·1476 bi -- preposition; <bi> by, about; concerning; around, against; according to, on account of; for; at; after; near -- **of**

·1477 sunu -- strong noun, masculine; accusative singular of <sunus> son -- **the Son**

·1478 mans -- irregular noun, masculine; genitive singular of <manna> man -- **of man**

·1479 ei -- conjunction; <ei> that, so that; whether; (relative particle) -- **that**

·1480 manag -- adjective; accusative singular neuter of <manags> much, many -- **many things**

·1481 winnai -- strong verb class 3; third person singular present subjunctive of <winnan> to suffer -- **he must suffer**

·1482 jah -- conjunction; <jah> and, also -- **and**

·1483 frakunþs -- preterite present verb; nominative singular masculine of preterite participle of <frakunnan> to despise -- **set at nought**

·1484 wairþai -- strong verb class 3; third person singular subjunctive of <waírþan> to become, to happen -- **be**

13 - akei qiþa izwis þatei ju Helias qam jah gatawidedun imma swa filu swe wildedun, swaswe gameliþ ist bi ina.

·1485 akei -- conjunction; <akei> but, yet, still, nevertheless -- **but**

·1486 qiþa -- strong verb class 5; first person singular of <qiþan> to say, speak -- **I say**

·1487 izwis -- personal pronoun; dative plural of <þu> thou, you -- **unto you**

·1488 þatei -- conjunction; <þatei> that, because, if -- **that**

·1489 ju -- adverb; <ju> now, already -- **indeed**

·1490 Helias -- proper noun, masculine; nominative singular of <Hēlias> Elias -- **Elias**

·1491 qam -- strong verb class 4; third person singular preterite of <qiman> to come, arrive -- **is... come**

·1492 jah -- conjunction; <jah> and, also -- **and**

·1493 gatawidedun -- weak verb class 1; third person plural preterite of <gatáujan> to do, make -- **they have done**

·1494 imma -- personal pronoun; dative singular masculine of <is> he, she, it -- **unto him**

·1495 swa -- adverb; <swa> so, thus, as -- **...**

·1496 filu -- strong noun, neuter; accusative singular of <filu> much, many -- **whatsoever**

·1497 swe -- conjunction; <swē> like, as, just as; so that; about -- **...**

·1498 wildedun -- irregular verb; third person plural preterite of <wiljan> to will, wish -- **they listed**

·1499 swaswe -- adverb; <swaswē> as, just as; so as; so as to, so that -- **as**

·1500 gameliþ -- weak verb class 1; nominative singular neuter of preterite participle of <gamēljan> to write, enroll -- **written**

·1501 ist -- strong verb class 5; athematic third person singular of <wisan> to be -- **it is**

·1502 bi -- preposition; <bi> by, about; concerning; around, against; according to, on account of; for; at; after; near -- **of**

·1503 ina -- personal pronoun; accusative singular masculine of <is> he, she, it -- **him**

Lesson Text

9:2 jah afar dagans saihs ganam Iesus Paitru jah Iakobu jah Iohannen jah ustauh ins ana fairguni hauh sundro ainans: jah inmaidida sik in andwairþja ize. 3 jah wastjos is waurþun glitmunjandeins, hueitos swe snaiws, swaleikos swe wullareis ana airþai ni mag gahueitjan. 4 jah ataugiþs warþ im Helias miþ Mose; jah wesun rodjandans miþ Iesua. 5 jah andhafjands Paitrus qaþ du Iesua: rabbei, goþ ist unsis her wisan, jah gawaurkjam hlijans þrins, þus ainana jah Mose ainana jah ainana Helijin. 6 ni auk wissa hua rodidedi; wesun auk usagidai. 7 jah warþ milhma ufarskadwjands im, jah qam stibna us þamma milhmin: sa ist sunus meins sa liuba, þamma hausjaiþ. 8 jah anaks insaihuandans ni þanaseiþs ainohun gasehun, alja Iesu ainana miþ sis.

9 dalaþ þan atgaggandam im af þamma fairgunja, anabauþ im ei mannhun ni spillodedeina þatei gasehun, niba biþe sunus mans us dauþaim usstoþi. 10 jah þata waurd habaidedun du sis misso sokjandans: hua ist þata us dauþaim usstandan? 11 jah frehun ina qiþandans: unte qiþand þai bokarjos þatei Helias skuli qiman faurþis? 12 iþ is andhafjands qaþ du im: Helias sweþauh qimands faurþis aftra gaboteiþ alla; jah huaiwa gameliþ ist bi sunu mans, ei manag winnai jah frakunþs wairþai. 13 akei qiþa izwis þatei ju Helias qam jah gatawidedun imma swa filu swe wildedun, swaswe gameliþ ist bi ina.

Translation

From the King James version:

9:2 And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. 3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. 4 And there appeared unto them Elias with Moses: and they were talking with Jesus. 5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. 6 For he wist not what to say; for they were sore afraid. 7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him. 8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. 10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. 11 And they asked him, saying, Why say the scribes that Elias must first come? 12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. 13 But I say unto you,

That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

Grammar

31. The Fifth Strong Conjugation

The fifth strong conjugation comprises verbs whose roots end in a single non-resonant consonant (i.e. not l,r,m,n). The historical evolution of these verbs is shown in the chart below.

Class V	Root Shape	Present	Past Sg.	Past Pl.	Past Part.	Meaning
PIE	(K)VT	e	o	ē	e	
		*ghébhō	*ghóbha	*ghēbhmé	*ghebhón	'give'
PGmc	(K)VT	e/i	a	ē	e (EG i/e)	
		*ǥevu (EG *ǥiva)	*ǥav	*ǥēvum	*ǥevan (EG *ǥivan)	'give'
Goth.		i / aí [e]	a	ē	i / aí [e]	
		giba	gaf	gēbum	gibans	'give'
		saíhua	sahu	sēhuum	saíhuans	'see'

In the above, T stands for any non-resonant, that is any consonant other than l,r,m,n. The resulting ablaut pattern characterizing the fifth strong conjugation in Gothic thus becomes the following.

Class	Present	Past Sg.	Past Pl.	Past Part.
Va	i	a	ē	i
Vb	aí [e]	a	ē	aí [e]

The difference between classes Va and Vb lies in the vowel of the present stem and the past participle. The change is conditioned by the consonant following the vowel. Generally the vowel i occurs, but this is replaced by aí [e] when followed by h or hu. Hence giba, but saíhua.

The verb sniwan 'hasten' belongs to the class Va, with final root consonant w. When this becomes word-final, the w shifts to u (i.e. aw becomes áu). The verb bidjan 'pray' conjugates according to the pattern of class Va, but the j-augment remains only in the forms built from the present stem. The verb fraíhnan 'inquire' conjugates according to the pattern of class Vb, but the n-suffix remains only in the forms built from the present stem. The principal parts of these verbs are as follows.

Class	Present	Past Sg.	Past Pl.	Past Part.	Meaning
Va	sniwa	snáu	snēwum	-	'hasten'
	bidja	baþ	bēdum	bidans	'pray'
Vb	fraíhna	frah	frēhum	fraíhans	'inquire'

The verb giba 'give', with prinicpal parts giba -- gaf -- gēbum -- gibans, serves to illustrate the forms of the fifth conjugation. The forms are as follows.

Class V	**Active**			**Mediopassive**	
	Indicative	**Subjunctive**	**Imperative**	**Indicative**	**Subjunctive**
Present					
1 Sg.	giba	gibáu		gibada	gibáidáu
2	gibis	gibáis	gib	gibaza	gibáizáu
3	gibiþ	gibái	gibadáu	gibada	gibáidáu
1 Du.	gibōs	gibáiwa			
2	gibats	gibáits	gibats		
1 Pl.	gibam	gibáima	gibam	gibanda	gibáindáu
2	gibiþ	gibáiþ	gibiþ	gibanda	gibáindáu
3	giband	gibáina	gibandáu	gibanda	gibáindáu

Past		
1 Sg.	gaf	gēbjáu
2	gaft	gēbeis
3	gaf	gēbi
1 Du.	gēbu	gēbeiwa
2	gēbuts	gēbeits
1 Pl.	gēbum	gēbeima
2	gēbuþ	gēbeiþ
3	gēbun	gēbeina
Infinitive	giban	
Pres. Ptc.	gibands	
Past Ptc.		gibans

For consonant changes before the second person singular past indicative ending, see Section 6.3.

For the sake of illustration, the present active forms of sniwan, bidjan, and fraíhnan are listed below.

Class V	**Active**		
Present Indicative	sniw-	bidj-	fraíhn-
1 Sg.	sniwa	bidja	fraíhna
2	sniwis	bidjis	fraíhnis

3	sniwiþ	bidjiþ	fraíhniþ
1 Du.	sniwōs	bidjōs	fraíhnōs
2	sniwats	bidjats	fraíhnats
1 Pl.	sniwam	bidjam	fraíhnam
2	sniwiþ	bidjiþ	fraíhniþ
3	sniwand	bidjand	fraíhnand

Subjunctive

1 Sg.	sniwáu	bidjáu	fraíhnáu
2	sniwáis	bidjáis	fraíhnáis
3	sniwái	bidjái	fraíhnái
1 Du.	sniwáiwa	bidjáiwa	fraíhnáiwa
2	sniwáits	bidjáits	fraíhnáits
1 Pl.	sniwáima	bidjáima	fraíhnáima
2	sniwáiþ	bidjáiþ	fraíhnáiþ
3	sniwáina	bidjáina	fraíhnáina

Imperative

2 Sg.	sniw	bidei	fraíhn
3	sniwadáu	bidjadáu	fraíhnadáu

2 Du.	sniwats	bidjats	fraíhnats
1 Pl.	sniwam	bidjam	fraíhnam
2	sniwiþ	bidjiþ	fraíhniþ
3	sniwandáu	bidjandáu	fraíhnandáu

Note the second person singular, present imperative active form bidei: the word final j-augment becomes vocalic, giving ei [ī]. The present forms of bidjan parallel those of verbs of the first weak conjugation. The (present) mediopassive forms are constructed analogously. In the finite past forms, the j-augment and the n-suffix do not appear, the conjugations following giba in all respects. The w of sniwan, when word-final, combines with the preceding a to yield the diphthong áu.

32. The Sixth Strong Conjugation

The sixth strong conjugation comprises verbs whose roots end in at most a single consonant. The historical evolution of these verbs is shown in the chart below.

Class VI	Root Shape	Present	Past Sg.	Past Pl.	Past Part.	Meaning
PIE	(K)V(C)	o	ō	ō	o	
		*pórō	*pōra	*pōrmé	*porón	'travel'
PGmc	(K)V(C)	a	ō	ō	a	
		*faru (EG *fara)	*fōr	*fōrum	*faran	'travel'
Goth.		a	ō	ō	a	
		fara	fōr	fōrum	farans	'travel'

In the above, K stands for any sequence of consonants, C for a single consonant. The resulting ablaut pattern characterizing the sixth strong conjugation in Gothic thus becomes the following.

Class	Present	Past Sg.	Past Pl.	Past Part.

VI	a	ō	ō	a

Some verbs of class VI, such as the verb fraþjan 'understand', have a j-augment which remains only in forms built from the present stem. The class VI verb standan 'stand' has an n-infix which remains only in forms built from the present stem, cf. English *stand* vs. *stood*. The principal parts of these verbs are as follows.

Class	**Present**	**Past Sg.**	**Past Pl.**	**Past Part.**	**Meaning**
VI	fraþja	frōþ	frōþum	fraþans	'understand'
	standa	stōþ	stōþum	-	'stand'

The verb saka 'rebuke', with prinicpal parts saka -- sōk -- sōkum -- sakans, serves to illustrate the forms of the sixth conjugation. The forms are as follows.

Class VI	**Active**			**Mediopassive**	
	Indicative	**Subjunctive**	**Imperative**	**Indicative**	**Subjunctive**
Present					
1 Sg.	saka	sakáu		sakada	sakáidáu
2	sakis	sakáis	sak	sakaza	sakáizáu
3	sakiþ	sakái	sakadáu	sakada	sakáidáu
1 Du.	sakōs	sakáiwa			
2	sakats	sakáits	sakats		
1 Pl.	sakam	sakáima	sakam	sakanda	sakáindáu
2	sakiþ	sakáiþ	sakiþ	sakanda	sakáindáu
3	sakand	sakáina	sakandáu	sakanda	sakáindáu
Past					

1 Sg.	sōk	sōkjáu
2	sōkt	sōkeis
3	sōk	sōki
1 Du.	sōku	sōkeiwa
2	sōkuts	sōkeits
1 Pl.	sōkum	sōkeima
2	sōkuþ	sōkeiþ
3	sōkun	sōkeina

Infinitive sakan

Pres. Ptc. sakands

Past Ptc. sakans

For the sake of illustration, the present active forms of fraþjan and standan are listed below.

Class VI	**Active**	
Present Indicative	fraþj-	sta-n-d-
1 Sg.	fraþja	standa
2	fraþjis	standis
3	fraþjiþ	standiþ
1 Du.	fraþjōs	standōs

2	fraþjats	standats
1 Pl.	fraþjam	standam
2	fraþjiþ	standiþ
3	fraþjand	standand

Subjunctive

1 Sg.	fraþjáu	standáu
2	fraþjáis	standáis
3	fraþjái	standái
1 Du.	fraþjáiwa	standáiwa
2	fraþjáits	standáits
1 Pl.	fraþjáima	standáima
2	fraþjáiþ	standáiþ
3	fraþjáina	standáina

Imperative

2 Sg.	fraþei	stand
3	fraþjadáu	standadáu
2 Du.	fraþjats	standats
1 Pl.	fraþjam	standam

2	fraþjiþ	standiþ
3	fraþjandáu	standandáu

Note the second person singular, present imperative active form fraþei: the word final j-augment becomes vocalic, giving ei [ī]. The present forms of fraþjan parallel those of verbs of the first weak conjugation. The (present) mediopassive forms are constructed in a similar fashion. In the finite past forms, the j-augment and the n-infix do not appear, the conjugations following saka in all respects.

33. The Genitive Case

The genitive case eludes concise description. In its most general sense, it is a case denoting relation of one sort or another. The typical nature of such relation is possession, as in Modern English 'Lincoln*′s* hat'. But certain relations defy such characterization, such as 'Lincoln*′s* presidency'. The genitive may denote the logical subject of the action which the head noun represents: 'Lincoln*′s* death'. On the other hand, the genitive may express the logical object of the action which the head noun represents: 'Lincoln*′s* assassination'. This broad range encompassed by the genitive in English is paralleled in Gothic.

The **partitive genitive**, as its name denotes, identifies the whole of which a part is specified. Take for example þái þiudō 'those of the publicans, the publicans' (Matthew 5.46); in þōei baúrgē 'in whichever of cities, in whichever city' (Luke 10.8); ƕas izwara 'which of you' (Matthew 6.27); manageins filu 'much of a multitude, a great multitude' (Mark 9.14); halbata áiginis meinis 'half of my goods' (Luke 19.8). As illustrated in some of the preceding examples, this is particularly common with expressions denoting definite or indefinite number: sumái þizē bōkarjē 'some of the scribes' (Matthew 9.3); qinōnō suma 'a certain one of women, a certain woman' (Mark 5.25); áina anabusnē þizō ministōnō 'one of these least commandments' (Matthew 5.19); twans sipōnjē seináizē 'two of his disciples' (Matthew 8.21). This construction is occasionally replaced by the preposition us followed by the dative: sumans us im 'some from (among) them, some of them' (Romans 11.14); us þáim reikam managái 'many from (among) the rulers, many of the rulers' (John 12.42). The preposition in with dative is also found: sumái in izwis 'some among you, some of you' (I Corinthians 15.12).

The genitive may denote **characteristic** or **measure**. For example some uses of the genitive denoting measure are the following: dagis wig 'a day's journey' (Luke 2.44); was áuk jērē twalibē 'she was of (the age of) twelve years' (Mark 5.42). Such uses may specify composition, marking what the head noun consists of or is made from. For example, stikla watins 'a cup of water' (Mark 9.41); hiuhma siponjē is 'a company of his disciples' (Luke 6.17). Constructions denoting characteristic often employ adjectives rather than a noun in the genitive: in spildom stáineináim 'in tables of stone, in stone tables' (II Corinthians 3.3); ni sind þatáinei kasa gulþeina jah silubreina, ak jah triweina jah digana 'there are not only vessels of gold and of silver, but also of wood and of earth', literally 'golden vessels...', etc. (II Timothy 2.20).

The genitive frequently **complements adjectives**. Certain adjectives have their meaning completed or further specified by a noun or pronoun in the genitive. For example, weihs fráujins 'holy to the Lord', literally 'holy of the Lord' (Luke 2.23); waírþaba fráujins 'worthy of the Lord' (Colossians 1.10); skula waírþiþ leikis jah blōþis fráujins 'shall be guilty of the body and blood of the Lord' (I Corinthians 11.27); inwitōþs Xristáus 'under the law to Christ', literally 'in-law of Christ' (I Corinthians 9.21). **Possessive adjectives** regularly substitute for their corresponding personal pronouns in the genitive: meina waírþs 'worthy of me', but literally 'my worthy', or more historically 'mine worthy' (Matthew 10.37).

The genitive occasionally adopts the roles of either **instrumental** or **ablative**. For example, frija ist þis witōdis 'she is free from the law', literally 'free of the law' (Romans 7.3); framaþjái libáináis guþs 'alienated from the life of God' (Ephesians 4.18); fullōs gabrukō 'full of fragments' (Mark 8.19).

The genitive may be used independently of any head noun to specify **time** or **place**. Such uses of the genitive often have **adverbial** force in English. For example, jah was fraquman dagis ƕizuh stiur .a. 'Now that which was prepared for me daily was one ox' (Nehemiah 5.18); witandans wahtwōm nahts 'keeping watch by night' (Luke 2.8); framwigis gif unsis þana hláif 'evermore give us this bread' (John 6.34). Uses of the genitive in reference to place often denote the **goal** of an action: manna sums gaggida landis 'A certain (noble)man went into a (far) country' (Luke 19.12); usleiþam jáinis stadis 'Let us pass over unto the other side' (Mark 4.35).

Some adjectives have forms frozen in the genitive as common adverbs, e.g. filáus 'much'; allis 'at all, wholly, indeed'; raíhtis 'indeed'.

The genitive regularly accompanies certain **verbs**. The genitive is often used as predicate after *wisan* 'to be' or *waírþan* 'to become' to show possession, partition, or membership. For example, Xristáus sijuþ 'ye belong to Christ', literally 'ye are of Christ' (Mark 9.41); ƕarjis þizē waírþiþ qēns 'she is the wife of which of them?' (Luke 20.33); jah þu þizē is 'you also art (one) of them' (Matthew 26.73). When a verb does not act over its object entirely, the object may be in the genitive: ei... nēmi akranis 'that he might receive... of the fruit' (Mark 12.2); allái áinis hláibis jah áinis stiklis brūkjam 'we all partake of one bread and of one cup' (I Corinthians 10.17); jah swa þis hláibis matjái jaþ þis stikils drigkái 'and so let him eat of that bread, and drink of that cup' (I Corinthians 11.28). Some verbs referring to memory, perception, requesting, or desiring govern a genitive. For example, baþ þis leikis Iēsuis 'begged the body of Jesus' (Matthew 27.58); du lustōn izōs 'to lust after her' (Matthew 5.28); þáu anþarizuh beidáima 'or shall we expect another?' (Matthew 11.3); ƕas mag þis háusjōn 'who can hear (of) it?' (John 6.60); jah gamunda Paítrus waúrdis Iēsuis 'and Peter remembered the word of Jesus' (Matthew 26.75); ni faírweitjandam þizē gasaíhƕananē ak þizē ungasaíhƕananē 'While we look not at the things which are seen, but at the things which are not seen' (II Corinthians 4.18). Verbs meaning 'fill' are often accompanied by the genitive: jah swinþnōda ahmins fullnands jah handugeins 'waxed strong, becoming filled with spirit and wisdom', where the Greek has a dative *ekrataiouto pneúmati* 'waxed strong with spirit' for the first Gothic genitive (Luke 2.40); grēdagans gasōþida þiuþē 'he hath filled the hungry with good things' (Luke 1.53). Verbs meaning 'heal' or 'cleanse' may employ a genitive in an ablatival function: háiljan sik saúhtē seináizō 'to heal themselves of their diseases' (Luke

6.17); aþþáu jabái ƕas gahráinjái sik þizē 'if a man therefore purge himself from these' (II Timothy 2.21).

The genitive occasionally **accompanies negation**, a feature Gothic shares with Old Church Slavonic. That is, when a positive statement contains either an intransitive verb with nominative subject or a transitive verb with accusative object, the corresponding negative statement often changes the nominative or accusative to a genitive. Consider the following: ni was im barnē 'they had no child', literally 'not was to them of children' (Luke 1.7); ni was im rūmis 'there was no room for them' (Luke 2.7); in þizei ni habáida diupáizōs aírþōs 'because it had no depth of earth', literally '... it had not of deep earth' (Mark 4.5); jabái ƕis brōþar... barnē ni bileiþái 'and if someone's brother... should not leave children' (Mark 12.19); ni habandein wammē aíþþáu máilē aíþþáu ƕa swaleikáizē 'not having spot, or wrinkle, or any such thing' (Ephesians 5.27). As the phrase ƕa swaleikáizē 'any of such things' in the last example suggests, such genitives accompanying negation are generally explained as partitive genitives. That is, e.g., ni was im barnē is to be understood as 'there was not to them (any bit) of children'; similarly ni habáida diupáizōs aírþōs 'it did not have (a bit) of deep earth'. Such constructions would then parallel the use of ni waíhts 'no thing, no creature', but with waíhts omitted. For example, compare ni waíht bōtōs mis táujáu 'I do myself nothing of advantage' (I Corinthians 13.3). In English terms, this is akin to phrasing 'I don't want any of those' as 'I don't want... of those'.

34. The Dative Case

The dative case denotes the **indirect object** of an action, as in the Modern English 'he is giving a book *to me*'. More generally, the dative denotes the somewhat vaguely defined **referent** of an action or state, as in Modern English 'that does not bode well *for me*' or 'what's it *to you*?' The dative case in Gothic also subsumes many of the functions represented by the Ablative, Locative, and Instrumental cases in other Indo-European languages. These cases correspond approximately to the Modern English use of the prepositions 'from', 'in' or 'on', and 'with', respectively.

The following examples exhibit the use of the dative to denote **reference** in Gothic: liuhaþ du andhuleinái þiudōm 'a light for enlightenment to the gentiles' (Luke 2.32); saúrga meina alláim aíkklēsjōm 'my care for all (the) churches' (II Corinthians 11.28). This reference sometimes mixes with senses of **possession** or **relation**. This is particularly common after the verbs wisan 'to be' or waírþan 'to become'. Consider the following examples: jah ƕaþrō imma sunus ist? 'and whence is he his son?', literally 'and whence is he son to him?' (Mark 12.37); jah ni was im barnē 'and they had no children', literally 'and not was to them (of) children' (Luke 1.7); jah waírþiþ þus fahēds jah swēgniþa 'and thou shalt have joy and gladness', literally 'and there will be joy and gladness to you' (Luke 1.14); ei uns waírþái þata arbi 'that the inheritance may be ours', literally 'that the inheritance may be to us' (Luke 20.14). Note in the following example the alternation between genitive and dative: swaei frauja ist sa sunus *mans* jah *þamma sabbatō* 'Therefore the Son of man is Lord also of the sabbath', literally 'therefore the son *of man* is lord also *to the sabbath*' (Mark 2.28). Greek, by contrast, employs the genitive in *both* phrases.

The following uses of the dative stem from its function as **instrumental** case:

·1504 **dative of means or instrument**: usually equivalent to 'with' or 'by (means of)' in English. For example, sumáiþ þan lōfam slōhun (ina) 'and others smote (him) with the palms of their hands' (Matthew 26.67); bláuþjandans waúrd guþs þizái anabusnái izwarái 'making void the word of God through your command' (Mark 7.13); ufgaúrdanái hupins izwarans sunjái jah gapáidōdái brunjōn garaíhteins 'girt about your loins with truth, and clothed with the breastplate of righteousness' (Ephesians 6.14).

·1505 **dative of amount or price**: for example, niu twái sparwans assarjáu bugjanda 'Are not two sparrows sold for a farthing?' (Matthew 10.29); waírþa galáubamma usbaúhtái sijuþ 'ye are bought with a costly price' (I Corinthians 7.23).

·1506 **dative of accompaniment (sociative dative)**: such datives generally occur unaccompanied by a preposition only with the verbs wisan 'to be' and waírþan 'to become', and thus is often similar to the dative of reference or relation discussed above. Often, however, this is preceded by miþ, or used in conjunction with a verb prefixed with miþ- or ga-: ak jah gatewiþs fram aiklesjōm miþgasinþa uns miþ anstái þizái 'but who was also chosen of the churches to travel with us with this grace', literally '...a traveling companion to us with this grace' (II Corinthians 8.19); jah galáistans waúrþun *imma* Seimōn jah þái *miþ imma* 'and Simon and those *with him* were followers *to him*' (Mark 1.36); miþskalkinōda mis 'he hath served with me' (Philippians 2.22); þatei miþ ni qam sipōnjam seináim Iēsus in þata skip 'that Jesus came not with his disciples into the ship' (John 6.22); ju gahōrinōda izái 'hath committed adultery with her already' (Matthew 5.28).

The following uses of the dative stem from its **ablative** or **instrumental** functions:

·1507 **dative of separation**: for example, afstandand sumái galáubeinái 'some shall depart from faith' (I Timothy 4.1); þammei ik háubiþ afmaímáit 'from whom I cut off the head' (Mark 6.16).

·1508 **dative of cause**: often overlaps with the dative of means. For example, ungaláubeinái usbruknōdēdun 'because of unbelief they were broken off' (Romans 11.20); aþþan anstái guþs im saei im 'But by the grace of God I am what I am'; iþ ik huhráu fraqistna 'and I perish with hunger' (Luke 15.17).

·1509 **dative of manner**: for example, swē in daga garēdaba gaggáima, ni gabaúram jah drugkaneim, ni ligram jah agláitjam, ni háifstái jah aljana 'Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying' (Romans 13.13); niu þamma samin ahmin iddjēdum, niu þáim samam láistim 'walked we not in the same spirit? walked we not in the same steps?' (II Corinthians 12.18).

·1510 **dative of degree of difference**: for example, ni waírhtái bōtida 'by nothing bettered' (Mark 5.26); man áuk ni waíhtái mik minizō gatáujan 'for I suppose myself to accomplish (things by) no whit less' (II Corinthians 11.5).

·1511 **dative of comparison**: used to denote the standard to which comparison is made. For example, swinþōza mis ist 'is mightier than me' (Matthew 3.11);

managizō þáim 'more than these' (Matthew 5.37); handugōzei mannam 'wiser than men' (I Corinthians 1.25).

The following uses of the dative stem from its **locative** function:

·1512 **location in space**: occasionally used independently, but more often accompanied by a locative preposition or a verb compounded with such a preposition. For example, untē mis atist ubil 'for evil is present with me' (Romans 7.21); iþ áins sums þizē atstandandanē imma 'and one of them standing by him' (Mark 14.47); jah ufswōgjands ahmin seinamma 'and sighing deeply in his spirit' (Mark 8.12); du ganasjan þans gamalwidans haírtin 'to heal those broken in heart' (Luke 4.18).

·1513 **location in time**: for example, urreisiþ naht jah daga 'and rise night and day' (Mark 4.27); wratōdēdun þái birusjōs is jēra ƕammēh in Iaírusalēm 'Now his parents went to Jerusalem every year at the feast of the passover' (Luke 2.41); Hláif unsarana þana sinteinan gif uns himma daga 'Give us this day our daily bread' (Matthew 6.11); ni waírþái sa þlaúhs izwar wintráu '(that) your flight be not in the winter' (Mark 13.18).

As in other Germanic languages, certain verbs in Gothic use the dative to mark the **direct object**, leaving out the accusative altogether. Some such verbs may be grouped into general types:

·1514 **physical perception**: (at)tēkan 'to touch'; kukjan 'to kiss'; (ga)baírgan 'to hide, keep, preserve'; gáumjan 'to perceive, observe'; witan 'to watch'. For example, sei tēkiþ imma 'that touches him' (Luke 7.39); þammei kukjáu 'whomsoever I shall kiss' (Mark 14.44); ƕa gáumeis gramsta 'why beholdest thou the mote?' (Luke 6.41); witandans Iēsua 'watching Jesus' (Matthew 27.54).

·1515 **disposition**: (ga)tráuan 'to trust'; galáubjan 'to believe'; neiwan 'to be angry'; aljanōn 'to be jealous'. For example, jah galáubjam imma 'and we believe (in) him' (Matthew 27.42); iþ sō Herōdia náiw imma 'therefore this Herodias was angry with him' (Mark 6.19); iþ saei ufbrikiþ mis, ufbrikiþ þamma sandjandin mik 'and he that despiseth me despiseth him that sent me' (Luke 10.16).

·1516 **injury**: balwjan 'to plague'; qistjan 'to destroy'. For example, balwjan unsis 'to torment us' (Matthew 8.29); ni qam sáiwalōm qistjan ak nasjan 'is not come to destroy lives, but to save (them)' (Luke 9.56).

·1517 **separation**: these likely take the dative in its ablative function, e.g. ufarmunnōn 'to forget'; idweitjan 'to reproach'; sakan 'to rebuke'. For example, swēþáuh þáim afta ufarmunnōnds 'indeed forgetting those (things which are) behind' (Philippians 3.13).

A common construction in Gothic is the **dative absolute**. Such constructions employ a noun or pronoun combined with a participle to function as a self-contained clause. The noun and participle are placed in the dative (though occasionally the accusative, or even the nominative, is employed), and remain grammatically distinct (absolute) from the other elements of the sentence. For example, *usleiþandin Iēsua* in skipa aftra hinfar marein, gaqēmun sik manageins filu du imma 'and *Jesus having passed over* on a ship to the other side of the sea, there came to him a great multitude' (Mark 5.21). In other Indo-

European languages such as Latin or Greek, such absolute constructions can refer only to entities completely grammatically absent from the remainder of the statement. The constructions in Gothic, however, are rarely so absolute. They frequently refer to someone or something which appears later in the statement, generally in the dative. For example, *qimandin* þan in garda duatiddjēdun *imma* þái blindans 'And *when he was come* into the house, the blind men came *to him*' (Matthew 9.28). The Gothic dative absolute is often preceded by the preposition at: *at andanahtja þan waúrþanamma* atbērun du imma dáimōnarjans managans '*When the even was come*, they brought unto him many that were possessed with devils' (Matthew 8.16); jah *at Iēsu ufdáupidamma jah bidjandin*, usluknōda himins '*Jesus also being baptized and praying*, the heaven was opened' (Luke 3.21); at libandin abin 'while (her) husband liveth' (Romans 7.3).

35. The Conjunctions ei, þei, and þatei

The particle **ei** is a **general relative particle**, akin to Old Norse er. It has no definite meaning of its own, but serves to mark a pronoun or clause as relative. It combines as an enclitic with demonstrative pronouns to produce the associated relative, e.g. þata 'that (thing)' vs. þatei 'which (thing), (the thing) which'. When ei serves as a freestanding relative marker, it may introduce various types of temporal or substantive clauses. The following are some of the most common:

·1518 **temporal clauses**: For example, fram þamma daga ei háusidēdun 'since the day we heard it' (Colossians 1.9). The following example, however, denotes manner rather than time: aþþan þamma háidáu ei Jannis jah Mambrēs andstōþun Mōsēza 'For in the manner (in which = ei) Jannis and (J)ambres withstood Moses' (2 Timothy 3.8).

·1519 **purpose clauses**: In this function ei is generally followed by the subjunctive. For example, ƕaþrō bugjam hláibans, ei matjáina þái 'Whence shall we buy bread, that these may eat?' (John 6.5); frawardjand áuk andwaírþja seina, ei gasaíƕáindáu mannam fastandans 'for they disfigure their faces, that they may appear unto men to fast' (Matthew 6.16).

·1520 **indirect commands** or **wishes**: These likewise take the subjunctive. For example, wenja áuk ei þaírh bidōs izwarōs fragibáidáu izwis 'for I trust that through your prayers I shall be given unto you' (Philemon 1.22); bidja du guda ei ni waíht ubilis táujáiþ 'Now I pray to God that ye do no evil' (II Corinthians 13.7); faúrbáud imma ei mann ni qēþi 'he charged him to tell no man', literally 'he charged that he not tell anyone' (Luke 5.14).

·1521 **statements of belief**: After verbs denoting 'believe' or 'trust', ei may introduce a substantive clause with a verb in the indicative, or occasionally in the subjunctive. For example, aþþan gatráuam in fráujin in izwis ei, þatei anabudum izwis, jah táujiþ jah táujan habáiþ 'And we have confidence in the Lord within you, that ye both do and will do the things which we command you' (II Thessalonians 3.4); silbans tráuáidēdun sis ei wēseina garaíhtái '(certain which) trusted in themselves that they were righteous' (Luke 18.9).

·1522 **indirect statement**: In this function ei is generally followed by the indicative. For example, þu qiþis ei þiudans im ik 'you say that I am king' (John

18.37); swaswē qaþ du Iudaium ei þadei ik gagga jus ni maguþ qiman 'as I said unto the Jews, Whither I go, ye cannot come' (John 13.33).

The particle **þei** functions as a **relative marker** similar to ei. Compare the Old English relative þe. There is one example of its use without nominal antecedent, in which it marks a **temporal clause**: ibái magun sunjus brūþfadis qáinōn und þata hʉeilōs þei miþ im ist brūþfaþs 'Can the children of the bridechamber mourn, as long as the bridegroom is with them?' (Matthew 9.15). Frequently þei immediately follows an indefinite pronoun or adverb. For example, þatahʉah þei wileiþ, bidjiþ 'ye shall ask what ye will' (John 15.7); þishʉaruh þei merjada sō aíwaggēljō 'Wheresoever this gospel shall be preached' (Mark 14.9); þishʉaduh þei gaggáiþ in gard 'In what place soever ye enter into an house' (Mark 6.10).

The particle **þei**, like ei, introduces **purpose clauses**, in which it is followed by the subjunctive. For example, þata rōdida izwis þei in mis gawaírþi áigeiþ 'These things I have spoken unto you, that in me ye might have peace' (John 16.33). Compare the use of ei in the following: þata rōdida izwis, ei ni afmarzjáindáu 'These things have I spoken unto you, that ye should not be offended' (John 16.1). þei may likewise introduce **indirect statement**: qiþa þus þei hana ni hrukeiþ 'I say unto thee, The cock shall not crow' (John 13.38); qiþa izwis þei grētiþ 'I say unto you, That ye shall weep' (John 16.20).

The word **þatei** may occasionally function like ei, introducing substantive clauses denoting **belief**. As with ei, such clauses may have a verb in the indicative or subjunctive. For example, gatráujands in alláim izwis þatei meina fahēþs alláizē izwara ist 'having confidence in you all, that my joy is the joy of you all' (II Corinthians 2.3); gatráua áuk þatei ni dáuþus... magi uns afskáidan 'For I trust that neither death... may separate us' (Romans 8.39); ga-u-láubjats þatei magjáu þata táujan 'Believe ye that I am able to do this?' (John 9.18). Uses of þatei to introduce **indirect commands** or **wishes** are uncommon: fragibands im þatei sunjus þiudangardjōs waírþáina 'granting them that they become sons of the kingdom' (Skeireins 3.20). þatei may likewise introduce **indirect statement**: jah jabái qēþjáu þatei ni kunnjáu ina 'and if I should say, I know him not' (John 8.55).

Gothic Online

Lesson 8

Todd B. Krause and Jonathan Slocum

Wulfila

Ulfila, also written **Ulphilas** in Greek texts, is the name of the bishop who devised an alphabet for the Gothic language and translated the Bible into Gothic in the mid-4th century AD. Based on the form in which it is written in Romance languages, as *Vulphilas*, *Vulfila*, or *Gulphilas* -- with an initial *gu-* signifying *w-* -- the name is probably more properly written **Wulfila**. The name itself is composed of the noun wulfs 'wolf' and the diminutive suffix -ila, the same kind of construction which forms the name of the most famous of the Huns, Attila< atta 'father' + ila (diminutive). It is not clear that the name 'little wolf' has any particular connotation in the case of the Biblical translator.

Most of what we know about Wulfila comes from two sources. One is a letter by Auxentius, a former student of Wulfila. The other is the *Church History* of Philostorgius, written sometime in the 5th century. Unfortunately this latter only survives in epitomized form, in the work of a 9th century scholar and patriarch of Constantinople by the name of Photius. This is brief enough that it is worth quoting in full (from *Heather and Matthews, 1991*):

(Philostorgius) says that at this time Ulphilas led a large body of the Scythians from those living across the Ister (the people whom in olden times they called Getae, but now call Goths) to the land of the Romans, driven through piety from their own homes. Now this people became Christian in the following way.

In the reigns of Valerian and Galleinus, a large number of Scythians from beyond the Ister crossed into Roman territory and overran much of Europe. Crossing into Asia, they reached as far as Galatia and Cappadocia. They took many prisoners, including some who were members of the clergy, and went home with a great quantity of booty.

Now the pious hand of prisoners, living as they did among the barbarians, converted many of them to the way of piety and persuaded them to adopt the Christian faith instead of the pagan. Among these prisoners were the ancestors of Ulphilas; they were Cappadocians by nationality, from a village near the city of Parnassus called Sadagolthina.

It was this Ulphilas who led the exodus of the pious ones, being the first bishop appointed among them. He was appointed in the following circumstances: sent with others by the ruler of the race of the Goths on an embassy in the time of Constantine (for the barbarian peoples in those parts owed allegiance to the emperor), Ulphilas was elected by Eusebius and the bishops of his party as bishop of the Christians in the Getic land.

Among the matters which he attended to among them, he was the inventor for them of their own letters, and translated all the Scriptures into their languages -- with the exception, that is, of Kings. This was because these books contain the history of wars, while the Gothic people, being lovers of war, were in need of something to restrain their passion for fighting rather than to incite them to it -- which those books have the power to do, for all that they are held in the highest honour, and are well fitted to lead believers to the worship of God.

The emperor established this mass of refugees in the territories of Moesia, where each man chose to live; and he held Ulphilas in the highest esteem, so as often to refer to him as the 'Moses of our time'. Philostorgius admires this man to excess, and records that with those in his charge he was attached to the same heretical opinions as himself.

Wulfila must have been consecrated bishop before 341, since in this year Eusebius of Nicomedia died. Wulfila subsequently went on a 7-year mission in Gothia, eventually leaving as a result of persecution. Assuming he was in fact consecrated in 341, and then left shortly thereafter on his mission, he would have left the Gothic lands in 347-348. This agrees with the timeline found in Auxentius. The historian Sozomen does in fact record something of Wulfila's impact on the Goths in his *Ecclesiastical History* (translated in *Heather and Matthews, 1991*):

In my opinion, however, this is not the only reason why the entire nation of the Goths is still to this day associated with the followers of Arius: there is also the influence of Ulphilas, who held the priestly office among them at that time.

At first, Ulphilas was in no respect at variance with the Catholic church, but in the reign of Constantius, in my opinion without considering the consequences, he joined the party of Eudoxius and Acacius at the council of Constantinople, while remaining in communion with the clergy of the party who had met at Nicaea.

But when he arrived at Constantinople, it is said theat there entered into discussion with him on questions of doctrine the leaders of the Arian heresy, who promised that they would lend their support to his embassy to the emperor if he adopted the same opinions as themselves; and that, compelled by his need -- or even genuinely believing it better to think of God in this way -- he entered communion with the supporters of Arius and, together with the entire people, split away from the Catholic church.

Auxentius was a student of Wulfila and later bishop of Durostorum (Silistra) on the Danube. His letter concerning his teacher is preserved in a scholia on the council of Aquileia in 381, written by the 5th century Arian theologian Maximinus. In the council itself, the Illyrian Arians, led by bishops Palladius of Ratiaria and Secundianus of Singidunum, were defeated by Ambrose of Milan, and Arian beliefs were thereby condemned.

To situate Wulfila in the proper theological setting of which he was a part, it is instructive to know something of the Arian debate which seized the church during this period. Arius was a Libyan theologian who lived c. 256-336 A.D. He denied that the Son was consubstantial with the Father, and thereby raised questions of the nature of the Trinity. The First Council of Nicea met in 325 to resolve this heresy, which seriously threatened the early church. As time passed and the debate continued, several revised opinions emerged. There were essentially four broad viewpoints:

21. **homo-ousía**, literally 'same-substance'. The homoousians (or homousians) maintained that the Father, Son, and Holy Spirit were of the same being or substance (ous/ia), none prior to the others. This was early espoused by Athanasius of Alexandria, then later by Basil of Caesarea and others.
22. **homoi-ousía**, literally 'similar-substance'. The homoiousians (or homoeusians) maintained that the members of the Trinity were cast from similar, but not, identical substance. The softening of tone allowed certain questions raised by homoousian doctrine to be passed over, specifically the question of what were in fact the differences in the members of the Trinity. The leader of this movement was Basil of Ancyra.
23. **hómoios**, literally 'similar'. The homoians (or homoeans) felt (1) that terms including ousía held no explanatory power, and (2) that the doctrine of the homoousians confused the members of the Trinity. This school was initiated by Eusebius of Nicomedia, then later taken up by the bishops Acacius of Caesarea and Eudoxius of Constantinople, and eventually supported by the Emperor Constantius.

24. **an-(h)ómoios**, literally 'dis-similar'. The anomoians (or anomoeans) were more assertive than the Arians, proposing that the Father and Son were in fact unlike one another, creating a true division within the Trinity. This movement gained ground sometime in the 350s, under the leadership of Aetius and Eunomius.

Wulfila for his part espoused the Arian doctrine, asserting a difference between the members of the Trinity, and further maintaining a disdain for the introduction of the term ousía into traditional creeds.

According to Auxentius, Wulfila also rejected the homoiousians, 'because he defended not comparable things but different dispositions'. It appears that Wulfila's primary concern with the members of the Trinity was not their actual substance, but rather the functions they fulfilled. There was an established order, in which the 'unbegotten' Supreme God (Father) produced the 'only-begotten' God (the Lord, or Christ, the Son), who was then in turn the creator of the physical and spiritual universe in the stead of the Father. This Second God had also produced the Holy Spirit as an intermediary between the mortal and divine world. Auxentius explains:

Now since there exists only one unbegotten God and there stands under him only one only-begotten God, the Holy Spirit our advocate can be called neither God nor Lord, but received its being from God through the Lord:... minister of Christ and distributor of acts of grace....

Steadfast in these and simlar doctrines, flourishing gloriously for forty years in the bishopric, [Ulfila] preached unceasingly with apostolic grace in the Greek, Latin and Gothic languages, in the one and only church of Christ....

In his letter Auxentius goes on to talk of the persecution that drove Wulfila from Gothia:

Then, through the envy and machinations of the Enemy a tyrannical and fearsome persecution of Christians in the barbarian land was aroused by the impious and sacrilegious 'iudex' of the Goths....

And then, after the glorious martyrdom of many servants and maidservants of Christ, with threats of persecution growing ever more intense, after completing just seven years in his episcopate the holy and blessed Ulfila, of whom we speak, was driven from the barbarian land with a great number of confessors and, still in the reign of Constantius of blessed memory, was received with honour on Roman soil.

And as God through Moses liberated his people from the power and violence of Pharaoh and the Egyptians, brought them across the seas and provided that they enter his service, so, through him whom we describe, God liberated from barbarian lands the confessors of his holy son the only-begotten, brought them across the Danube and had them serve him in the mountains, in imitation of the saints.

Wulfila was then not merely an obscure patriarch who chose a mission into the barbarian hinterland. Had the council at Aquileia in 381 not stamped out Arian beliefs, Wulfila may have gone on to be heralded as one of the great fathers of the church during this era. As events unfolded, however, his side did not carry the day; the steps taken later by the church, to erase documents espousing Arian attitudes, were so successful that we are in fact lucky to have any material on Wulfila at all.

Reading and Textual Analysis

It is uncertain whether the Gothic commentary on the Gospel of John, known as **Skeireins** (cf. ga-skeirjan 'make clear, interpret', related to skeinan 'shine' -- compare OE scīr and OHG schīr 'pure, sheer', as well as OE scīnan 'shine'), represents an original Gothic composition or merely a translation of a Greek or Latin original. Accepting Gothic as the original language of the text still leaves many questions of style and syntax unanswered. The text does not syntactically depart from the biblical translation in any significant way. This is perhaps only a chance occurrence due to the brevity of the surviving text. Given the genre, however, it is probably safe to suppose that the text was influenced by both Greek and Latin texts of similar character.

The Skeireins was probably composed sometime in the 5th century A.D. It was once argued that Wulfila was the author of this text as well as of the Bible translation, but this is now thought unlikely. The surviving portions of the work are recorded as a palimpsest on eight separate leaves of parchment, originally part of a single manuscript. The numbering convention used here, following Bennett's edition in *The Gothic Commentary on the Gospel of John*, designates each of the leaves with a Roman numeral (I-VIII) and the columns of text on each leaf with letters of the alphabet (a, b for recto and c, d for verso). The passage below, Skeireins IV c16 - d24, is of interest for providing us with a demonstration of the theological beliefs of the early Goths.

c16-19 - Iþ sa us himina qumana: jabai in leika wisan þuhta: akei ufaro allaim ist.

·1523 iþ -- conjunction; <iþ> but, however, if -- **but**

·1524 sa -- demonstrative used as person pronoun; nominative singular masculine of <sa, so, þata> this, that -- **he (who)**

·1525 us -- preposition; <us> out, out of, from -- **from**

·1526 himina -- strong noun, masculine; dative singular of <himins> heaven -- **heaven**

·1527 qumana -- strong verb class 4; nominative singular masculine of preterite participle of <qiman> to come, arrive -- **has come**

·1528 jabai -- conjunction; <jabái> if, even if, although -- **even if**

·1529 in -- preposition; <in> into, towards; on account of; in, among, by -- **in**

·1530 leika -- strong noun, neuter; dative singular of <leik> body, flesh -- **the flesh**

·1531 wisan -- strong verb class 5; infinitive of <wisan> to be -- **to be**

·1532 þuhta -- weak verb class 1; third person singular preterite of <þugkjan> to seem -- **he seemed**

·1533 akei -- conjunction; <akei> but, yet, still, nevertheless -- **nevertheless**

·1534 ufaro -- preposition; <ufarō> above, upon, over -- **above**

·1535 allaim -- adjective used as substantive; dative plural masculine of <alls> all, every -- **all**

·1536 ist -- strong verb class 5; athematic third person singular present of

<wisan> to be -- **is**

c20-24 - jah þatei gasahu jag gahausida þata weitwodeiþ: jah þo weitwodida is ni ainshun nimiþ:

·1537 jah -- conjunction; <jah> and, also -- **and**

·1538 þatei -- relative pronoun; accusative singular neuter of <saei> who, he who, which -- **that which**

·1539 gasahu -- strong verb class 5; third person singular preterite of <gasaíhuan> to see -- **he has seen**

·1540 jag -- conjunction; <jah> and, also -- **and** # the final -h of jah has assimilated to the initial g- of the following word

·1541 gahausida -- weak verb class 1; third person singular preterite of <gaháusjan> to hear -- **heard**

·1542 þata -- demonstrative used as pronoun; accusative singular neuter of <sa, so, þata> this, that -- **that**

·1543 weitwodeiþ -- weak verb class 1; third person singular of <weitwōdjan> to bear witness, to testify -- **he testifies**

·1544 jah -- conjunction; <jah> and, also -- **and**

·1545 þo -- demonstrative used as article; accusative plural neuter of <sa, so, þata> this, that -- **...**

·1546 weitwodida -- weak verb class 1; accusative plural neuter of preterite participle of <weitwōdjan> to bear witness, to testify -- **testimony**

·1547 is -- personal pronoun; genitive singular masculine of <is> he, she, it -- **of him**

·1548 ni -- adverb; <ni> not -- **no**

·1549 ainshun -- indefinite pronoun; nominative singular masculine of <áinshun> (always with negative) (no) one, (n)one -- **man**

·1550 nimiþ -- strong verb class 4; third person singular of <niman> to take, receive -- **receives**

c25-d3 - Jah þauhjabai us air himina ana airþai in manne garehsnais qam:

·1551 jah -- conjunction; <jah> and, also -- **and**

·1552 þauhjabai -- conjunction; <þáuhjabái> even though -- **even though**

·1553 us -- preposition; <us> out, out of, from -- **from**

·1554 air -- adverb; <áir> soon, early -- **...**

·1555 himina -- strong noun, masculine; dative singular of <himins> heaven -- **heaven**

·1556 ana -- preposition; <ana> in, on, upon, at, over; to, into; against -- **to**

·1557 airþai -- strong noun, feminine; dative singular of <aírþa> earth -- **earth**

·1558 in -- preposition; <in> into, towards; on account of; in, among, by -- **for**

·1559 manne -- irregular noun, masculine; genitive plural of <manna> man -- **concerning men**

·1560 garehsnais -- strong noun, feminine; genitive singular of <garēhsns> time, determination, design, plan -- **the plan**

·1561 qam -- strong verb class 4; third person singular preterite of <qiman> to come, arrive -- **he came**

d3-10 - akei ni þe haldis airþeins was nih us airþai rodjands: Ak himinakunda anafilhands fulhsnja þoei gasaƕ.

·1562 akei -- conjunction; <akei> but, yet, still, nevertheless -- **yet by**

·1563 ni -- adverb; <ni> not -- **no**

·1564 þe -- demonstrative used as article; instrumental singular neuter of <sa, so, þata> this, that -- **...**

·1565 haldis -- adverb; <haldis> rather, more -- **means**

·1566 airþeins -- adjective; nominative singular masculine of <aírþeins> earthly, born of the earth -- **earthly**

·1567 was -- strong verb class 5; third person singular preterite of <wisan> to be -- **he was**

·1568 nih -- adverb; <ni> not + enclitic conjunction; <-uh> but, and, now, therefore -- **or**

·1569 us -- preposition; <us> out, out of, from -- **from**

·1570 airþai -- strong noun, feminine; dative singular of <aírþa> earth -- **the earth**

·1571 rodjands -- weak verb class 1; nominative singular masculine of present participle of <rōdjan> to speak -- **speaking**

·1572 Ak -- conjunction; <ak> but, however -- **but**

·1573 himinakunda -- adjective; nominative singular masculine of <himinakunds> heavenly -- **born of heaven**

·1574 anafilhands -- strong verb class 3; nominative singular masculine of present participle of <anafilhan> to transmit, to hand down -- **transmitting**

·1575 fulhsnja -- strong noun, neuter; accusative plural of <fulhsni> hidden thing, secret -- **the hidden things**

·1576 þoei -- relative pronoun; accusative plural neuter of <saei> who, he who, which -- **that**

·1577 gasaƕ -- strong verb class 5; third person singular preterite of <gasaíƕan> to see -- **he had seen**

d10-17 - jag gahausida at attin: þo nu insakana wesun fram Iohanne ni in þis þatainei ei fins. mikilein gakannidedi:

·1578 jag -- conjunction; <jah> and, also -- **and** # the final -h of jah has assimilated to the initial g- of the following word

·1579 gahausida -- weak verb class 1; third person singular preterite of <gaháusjan> to hear -- **had heard**

·1580 at -- preposition; <at> at, by, to, with, of -- **from**

·1581 attin -- weak noun, masculine; dative singular of <atta> father -- **the Father**

·1582 þo -- demonstrative used as pronoun; nominative singular neuter of <sa, so, þata> this, that -- **these matters**

·1583 nu -- adverb; <nu> now, therefore -- **now**

·1584 insakana -- strong verb class 6; nominative singular neuter of preterite participle of <*insakan> to designate, to put forth -- **declared**

·1585 wesun -- strong verb class 5; third person plural preterite of <wisan> to be -- **were**

·1586 fram -- preposition; <fram> from, by, since, on account of -- **by**

·1587 Iohanne -- strong proper noun, masculine; dative singular of <Iōhannēs> John -- **John**

·1588 ni -- adverb; <ni> not -- **not**

·1589 in -- preposition; <in> into, towards; on account of; in, among, by -- **...**

·1590 þis -- demonstrative; genitive singular neuter of <sa, so, þata> this, that -- **...**

·1591 þatainei -- adverb; <þatáinei> only -- **merely**

·1592 ei -- conjunction; <ei> that, so that; whether; (relative particle) -- **that**

·1593 fins -- weak noun, masculine; genitive singular of <fráuja> lord, master -- **the Lord's** # abbreviation for fráujins

·1594 mikilein -- weak noun, feminine; accusative singular of <mikilei> greatness -- **greatness**

·1595 gakannidedi -- weak verb class 1; third person singular preterite subjunctive of <gakannjan> to make known -- **he might proclaim**

d17-19 - ak du gatarhjan jah gasakan þo afgudon haifst:

·1596 ak -- conjunction; <ak> but, however -- **but**

·1597 du -- preposition; <du> to, towards; against; in -- **to**

·1598 gatarhjan -- weak verb class 1; infinitive of <gatarhjan> to expose, to make public -- **censure**

·1599 jah -- conjunction; <jah> and, also -- **and**

·1600 gasakan -- strong verb class 6; infinitive of <gasakan> to rebuke, to reprove -- **rebuke**

·1601 þo -- demonstrative used as adjective; accusative singular feminine of <sa, so, þata> this, that -- **that**

·1602 afgudon -- adjective; accusative singular feminine of <afguþs> godless,

impious -- **impious**

·1603 haifst -- strong noun, feminine; accusative singular of <háifsts> fight, strife -- **contention**

d19-24 - sabailliaus jah markailliaus: þaiei ainana anananþidedun qiþan attan jah sunu:

·1604 sabailliaus -- strong noun, masculine; genitive singular of <sabaíllius> Sabellius -- **of Sabellius**

·1605 jah -- conjunction; <jah> and, also -- **and**

·1606 markailliaus -- strong noun, masculine; genitive singular of <markaíllius> Marcellus -- **Marcellus**

·1607 þaiei -- relative pronoun; nominative plural masculine of <saei> who, he who, which -- **who**

·1608 ainana -- numeral; accusative singular masculine of <áins> one -- **(are) one**

·1609 anananþidedun -- weak verb class 1; third person plural preterite of <anananþjan> to dare -- **dared**

·1610 qiþan -- strong verb class 5; infinitive of <qiþan> to say, speak -- **to say (that)**

·1611 attan -- weak noun, masculine; accusative singular of <atta> father -- **the Father**

·1612 jah -- conjunction; <jah> and, also -- **and**

·1613 sunu -- strong noun, masculine; accusative singular of <sunus> son -- **the Son**

Lesson Text

c16-19 - Iþ sa us himina qumana: jabai in leika wisan þuhta: akei ufaro allaim ist.

c20-24 - jah þatei gasahu jag gahausida þata weitwodeiþ: jah þo weitwodida is ni ainshun nimiþ:

c25-d3 - Jah þauhjabai us air himina ana airþai in manne garehsnais qam:

d3-10 - akei ni þe haldis airþeins was nih us airþai rodjands: Ak himinakunda anafilhands fulhsnja þoei gasahu.

d10-17 - jag gahausida at attin: þo nu insakana wesun fram Iohanne ni in þis þatainei ei fins. mikilein gakannidedi:

d17-19 - ak du gatarhjan jah gasakan þo afgudon haifst:

d19-24 - sabailliaus jah markailliaus: þaiei ainana anananþidedun qiþan attan jah

sunu:

Translation

Translation from William Holmes Bennett (*The Gothic Commentary on the Gospel of John*, Modern Language Association of America: New York, 1960) --

But "He Who has come from heaven," even if He seemed to be in the flesh, nevertheless "is above all, and what He has seen and heard, that He testifies, and no man receives His testimony." And even though He came from heaven to earth for the plan concerning men, yet He was by no means earthly or speaking from the earth but born of heaven, transmitting the hidden things that He had seen and had heard from the Father. Now these matters were declared by John, not merely that he might proclaim the Lord's greatness, but to censure and rebuke that impious contention of Sabellius and Marcellus, who dared to say that the Father and the Son are one.

Grammar

36. The Seventh Strong Conjugation

The seventh strong conjugation marks a departure from the preterite formation of the other strong classes. Verbs of class VII form the past tense by means of reduplication, which may or may not be accompanied by ablaut in the root syllable. **Reduplication** denotes the prefixation to the root of the root's own initial consonant, followed by the vowel aí [e]. When the root lacks an initial consonant, only the vowel aí [e] appears. When the root begins with a consonant cluster, only the first consonant reduplicates -- unless the root begins with sk- or st-, whereby the entire cluster reduplicates. The historical evolution of these verbs is shown in the chart below.

Class VII	Root Shape	Present	Past Sg.	Past Pl.	Past Part.	Meaning
PIE	(K)VC	(K)VC	(K)*e*-(K)VC	(K)*e*-(K)VC	(K)VC	
		*áugō	*eáuga	*eaugmé	*augón	'increase'
		*stáldhō	*stestáldha	*stestaldhmé	*staldhón	'acquire'
		*lēdō	*lelōda	*lelōdmé	*lēdón	'let'
PGmc.	(K)VC	(K)VC	(K)*e*-(K)VC	(K)*e*-(K)VC	(K)VC	
		*auku (EG *auka)	*eáuk	*eáukum	*aukan	'increase'

	*stalðu (EG *stalða)	*stestálð	*stestálðum	*stalðan	'acquire'
	*lētu (EG *lēta)	*lelōt	*lelōtum	*lētan	'let'
Goth.	(K)VC	(K)aí-(K)VC	(K)aí-(K)VC	(K)VC	
	áuka	aíáuk	aíáukum	áukans	'add'
	-stalda	-staístald	-staístaldum	-staldans	'possess'
	lēta	laílōt	laílōtum	lētans	'let'

The roots of class seven strong verbs do not possess a unique shape distinguishing them from verbs of other strong classes. The primary characteristic subdividing class VII itself is the presence or absence of root ablaut accompanying reduplication, as shown in the following chart.

Class	Root Vowel	Present	Past Sg.	Past Pl.	Past Part.	Meaning
VIIa	a, ā	ga-stalda	ga-staístald	ga-staístaldum	ga-staldans	'possess'
	ái	fráisa	faífráis	faífráisum	fráisans	'tempt'
	ē	slēpa	saíslēp (saízlēp)	saíslēpum	slēpans	'sleep'
	ō	hwōpa	hwaíhwōp	hwaíhwōpum	hwōpans	'boast'
	áu	áuka	aíáuk	aíáukum	áukans	'add'
VIIb	ē, ai	grētan	gaígrōt	gaígrōtum	grētans	'weep'
		lēta	laílōt	laílōtum	lētans	'let'
		ga-rēda	ga-raírōþ	ga-raírōdum	ga-rēdans	'reflect upon'
		tēka	taítōk	taítōkum	tēkans	'touch'
		saian	saísō	saísōum	saians	'sow'
		waia	waíwō	waíwōum	waians	'blow'

Class VIIa verbs may contain any root vowel. The reduplicating vowel however is always e. In class VIIb, the root vowel is always [ē], written ai when it directly precedes another vowel.

The verb lēta 'let', with prinicpal parts lēta -- laílōt -- laílōtum -- lētans, serves to illustrate the forms of the seventh conjugation. The forms are as follows.

Class VII	**Active**			**Mediopassive**	
	Indicative	**Subjunctive**	**Imperative**	**Indicative**	**Subjunctive**
Present					
1 Sg.	lēta	lētáu		lētada	lētáidáu
2	lētis	lētáis	lēt	lētaza	lētáizáu
3	lētiþ	lētái	lētadáu	lētada	lētáidáu
1 Du.	lētōs	lētáiwa			
2	lētats	lētáits	lētats		
1 Pl.	lētam	lētáima	lētam	lētanda	lētáindáu
2	lētiþ	lētáiþ	lētiþ	lētanda	lētáindáu
3	lētand	lētáina	lētandáu	lētanda	lētáindáu
Past					
1 Sg.	laílōt	laílōtjáu			
2	laílōst	laílōteis			
3	laílōt	laílōti			
1 Du.	laílōtu	laílōteiwa			
2	laílōtuts	laílōteits			

1 Pl.	laílōtum	laílōteima
2	laílōtuþ	laílōteiþ
3	laílōtun	laílōteina

Infinitive lētan

Pres. Ptc. lētands

Past Ptc. lētans

For consonant changes before the second person singular past indicative ending, see Section 6.3.

37. Weak Verbs and the First Weak Conjugation

37.1. Basic Formation of Weak Verbs

The weak verbs stand in contradistinction to strong verbs. Whereas strong verbs employ ablaut to mark the past tense, weak verbs employ a dental suffix -d/þ- (sometimes -t-) to mark the past forms. This formation distinguishes the Germanic family from other branches of Indo-European, as the dental preterite is found nowhere else.

Early investigations into its origin supposed that the dental suffix represents the second element of an original periphrastic formation involving the root *dhē 'put', akin to suggestions that the Latin imperfect represents a periphrastic construction employing the root *bhū 'become'. As with the Latin situation, the hypothesis suffers from a lack of conclusive evidence as to the precise nature of the original construction, e.g. as to what was the form of the first element of the periphrastic construction. Gothic, however, is unique in displaying in the plural a fuller form of the second element than one finds in other Germanic languages. Specifically, while the singular suffixes with their endings are the monosyllabic -da, -dēs, -da, the dual and plural forms are disyllabic: -dēd-u, -dēd-uts; -dēd-um, -dēd-uþ, -dēd-un. These forms are quite suggestive, in that they parallel the attested *strong* preterite forms of the root *dhē in other Germanic languages: Old High German tāt-um, tāt-ut, tāt-un; Old Saxon dād-un.

Another common thread of investigations into the origin of the dental preterite in Germanic has been its possible relation to the -t- of past participles in Germanic (e.g. Goth. nas-i-þ-s) and in other branches of Indo-European: Greek do-tó-s 'given'; Latin da-tu-s 'given'. A preterite form with this -t- suffix, such as PIE *kousitōm 'I heard' > PGmc *hauziðōm (EG *hausiðōm), might eventually be conflated in the Proto-Germanic period with PIE *dhōmi 'I put' > PGmc. *ðōm and reanalyzed as a compound form. Then by extension in Gothic the preterite plural forms of PIE *dhē, e.g. PGmc *ðēðum, would

have been suffixed to fill out the rest of the paradigm.

Another possibility presents itself, one which does not suffer from the ambiguities of stem formation and analogy which are integral to the preceding theories. Benveniste early studied the use of the dh-determinatve in PIE, especially in the Greek and Indo-Iranian branches. Lehmann (1942, 1943) subsequently illustrated the connotations of this suffix within the Germanic family, and he proposed that this determinative is in fact the origin of the dental preterite. The dh-determinative, sometime in the period leading up to the split of Germanic from PIE, and then subsequently within PGmc, assumed a similar function in three basic situations:

25. **with nouns derived from transitive roots**: to denote past passive modification. For example, consider PIE *bher- 'cut' > Gothic fotu-baúrd 'foot-board', Old English bord; compare Greek *perthō* 'destroy', Latin *ferīre* 'strike', Old High German *borōn* 'bore'; PIE *mel- 'grind' > Gothic unmidljái (nom. pl. masc.) 'unkind', Old Icelandic mildr 'kind', Old English milde 'kind': the semantic development is evidently 'something that has been ground up' > 'something soft' > 'gentle, mild'. Compare Gothic malan 'grind', Latin *molēre* 'grind'. Also PIE *wer- 'speak' > Gothic waúrd 'word', Old Icelandic orð 'word', Old English word. Compare Latin verbum 'word', Greek *eírō* 'speak'. The dh-suffix denotes 'something that has been spoken'.
26. **with nouns derived from intransitive roots**: to denote modification caused by previous action. For example, consider PIE *gher- 'like', cf. Sanskrit *háryati* 'likes', Greek *khaírō* 'rejoice'. The dh-formant survives in Sanskrit grdhyati 'desires', Gothic gredáu (dat. sg. masc.) 'desire', Gothic gredags 'hungry', Old Icelandic *gráðr* 'hunger'. The semantics pass from 'liking' to the 'result of having liked continuing into the present', and hence 'desiring'. Consider also PIE *men- 'think'. This has a dh-extension PIE *mendh- 'turn one's attention to' > Gothic mundrōn 'turn one's attention to'; compare also Old High German muntar 'alert', Gothic mundrein (dat. sg. fem.) 'desire', resulting from the semantic association 'having turned one's attention towards' > 'alert'.
27. **with verbs**: to denote modification or change resulting from previous action. For example, consider PIE *(s)keu- 'cover' > Sanskrit *skáuti* 'covers'. The dh-extension yields Old English *hȳdan* 'hide, conceal', Greek *keúthō* 'conceal', as well as the nouns Gothic skauda-raip 'shoe-string', Old Icelandic *skjóða* 'sack', Middle High German *schōte* 'covering', Old Persian tigra-xauda 'with pointed cap'. These dh-forms show a semantic development 'to have covered' > 'hidden'. Consider also PIE *ar- 'fit' > Greek *ararískō* 'arrange', Latin *rērī* 'think'. The dh-extension gives Gothic undrēdan 'take care of', as well as Old Icelandic *ráða*, Old English *rædan*, Old Saxon *rādan*, all meaning 'give advice'. These show a semantic development 'fitting together, thinking' > 'having thought' > 'giving advice'. Note in addition PIE *wal- 'be strong' > Latin *valēre* 'be strong'. The dh-extension gives Gothic waldan, Old Icelandic *valda*, Old English *wealdan*, Old Saxon *waldan*, Old High German *waltan*, Lithuanian *veldéti*, all 'rule, possess'. The dh-determinative changes 'be strong' to 'have been strong' > 'rule, possess'.

The semantics of the dh-determinative are thus consonant with the eventual dental preterite. Specifically, while the PIE verbal system of aspect was still transparent, the dh-

determinative signified a state reached by previous event. As this aspectual system gave way to a tense system, this dh-determinative would have become associated with past action much as the stative developed into the perfect in other branches of IE, such as Greek and Indo-Iranian. Another distinctive feature commending this theory is the simple fact that it takes the elusive nature of the ending of the first periphrastic element at face value: there was none. The original formation is not *V1+V2*, but rather the typical PIE formation of *R+S+E*, that is *root-suffix-ending*.

By the period of the documented Germanic languages the weak verbs are a self-standing pillar of the verbal system. Across the rest of the Germanic languages, these verbs fall into three classes, stemming from the respective suffixation of PIE *-j- > PGmc *-j/ij-, PIE *-ā- > PGmc *-ō-, or PIE *-oi- > PGmc *-ai- to the verbal root. Gothic possesses a fourth class characterized by the suffix PIE *-nō- > PGmc *-nā-. Verbs formed in this manner are found in other Germanic languages, e.g. Old Norse vakna and Old English wæcnian 'awake', but they are not numerous enough to form a class by themselves. In terms of preterite morphology, these verbs conjugate according to the PIE *-ā- > PGmc *-ō- class. Gothic thus possesses the following weak verb classes, usually distinguished in grammars by the form of the infinitive.

Weak Class	Infinitive	Past 1/3 Sg.	Past 1 Pl.	Past Part.	Meaning
i	nas-jan	nasida	nasidēdum	nasiþs	'save'
ii	salb-ōn	salbōda	salbōdēdum	salbōþs	'anoint'
iii	hab-an	habáida	habáidēdum	habáiþs	'have'
iv	full-nan	fullnōda	fullnōdēdum	-	'become full'

Four forms are given above merely for the sake of comparison with strong verbs. Such a list of forms is not however necessary, as it is for the strong verbs, since the forms of weak verbs are predictable once the infinitive is given.

37.2. The First Weak Conjugation

The first weak conjugation is characterized by the suffix PIE *-j- >PGmc *-i/ij- added to the verbal root. These verbs are typically either *causative* or *denominative*. Consider the following examples:

	Strong Infin.	Past 3 Sg	Meaning	Strong Class	Weak i Infin.	Meaning
Causative						
	drigkan	dragk	'drink'	III	dragkjan	'give to drink'
	ligan	lag	'lie, recline'	V	lagjan	'make recline, lay'

ga-nisan	ga-nas	'be saved'	V	ga-nasjan	'save'
ur-reisan	ur-ráis	'arise'	I	ur-ráisjan	'raise'
sitan	sat	'sit'	V	satjan	'set'
sliupan	sláup	'slip'	II	af-sláupjan	'put off'

Nominative

Denominative

diups	'deep'	ga-diupjan	'make deep'
dulþs	'feast'	dulþjan	'feast, keep a feast'
mikils	'great'	mikiljan	'magnify, praise'
riqis	'darkness'	riqizjan	'become dark'
sigljō	'seal'	sigljan	'seal, shut'
stáins	'stone'	stáinjan	'stone, cast stones at'

In Gothic, as in the other Germanic languages, the reflex of the PGmc *-i/ij- suffix in certain morphological forms depends on the shape of the root to which it was affixed. There are two possibilities: Gothic -ji- or -ei- [ī]. First weak conjugation roots thus fall into two groups, based on the reflex of the suffix. The reflex of the suffix only differs between the groups in the 2nd and 3rd person singular present indicative active, in the 2nd person plural present indicative active, and in the 2nd person plural imperative. Elsewhere the form of the suffix does not depend on root shape, but appears as -j- in all other present forms. The suffix appears as -i- in all past forms. For the sake of clarity, paradigms for the two types of class i weak verbs will be listed separately.

In order to make a clear statement of the distinction between the types of class i weak verbs, we must refine our terminology of syllable length. Recall that, according to the definition given in Section 2.3, syllables ending in a short vowel are termed *short*, all others are *long*. Thus long syllables end in a consonant or contain a long vowel, or both. For the purposes of describing the first weak conjugation, a further distinction must be made. We will restrict the term **long syllable** and define the term **overlong syllable** as follows.

·1614 **long syllable**: a syllable containing a short vowel followed by a consonant, or containing a long vowel with no following consonant;

·1615 **overlong syllable**: a syllable containing a long vowel followed by a

consonant.

Note that traditional terminology in Germanic linguistics often includes the former category under the heading 'short' and terms the latter 'long'. This system has its advantages; the system above is employed here in order to keep terminology as close as possible to that used in grammars of other early Indo-European languages, e.g. Latin, Greek, and Sanskrit.

37.2.1 Class ia Verbs

Given the above definitions of syllable length, we may succinctly characterize the first type of class i weak verbs:

Class ia	**Description**	**Explanation**
Syllable	**verbs with *long* stem syllable**	For example, the stem syllable may contain a short vowel followed by a consonant, as nasjan 'to save'; or the stem syllable may contain a long vowel with no following consonant, as stōjan 'to judge'.
Reflex	**-ji-**	in the 2/3 sg. and 2 pl. present indicative active, and in the 2 pl. imperative.

[Note that this class, according to traditional terminology, contains roots whose stem syllable is 'short' (nasjan) or 'long' and open (stōjan).]

The verb nasjan 'to save' serves to illustrate the forms of verbs whose stem contains a short vowel followed by a consonant. The forms are as follows.

Class ia	**Active**			**Mediopassive**	
Long					
	Indicative	**Subjunctive**	**Imperative**	**Indicative**	**Subjunctive**
Present					
1 Sg.	nasja	nasjáu		nasjada	nasjáidáu
2	nasjis	nasjáis	nasei	nasjaza	nasjáizáu
3	nasjiþ	nasjái	nasjadáu	nasjada	nasjáidáu
1 Du.	nasjōs	nasjáiwa			
2	nasjats	nasjáits	nasjats		

1 Pl.	nasjam	nasjáima	nasjam	nasjanda	nasjáindáu
2	nasjiþ	nasjáiþ	nasjiþ	nasjanda	nasjáindáu
3	nasjand	nasjáina	nasjandáu	nasjanda	nasjáindáu

Past		
1 Sg.	nasida	nasidēdjáu
2	nasidēs	nasidēdeis
3	nasida	nasidēdi
1 Du.	nasidēdu	nasidēdeiwa
2	nasidēduts	nasidēdeits
1 Pl.	nasidēdum	nasidēdeima
2	nasidēduþ	nasidēdeiþ
3	nasidēdun	nasidēdeina

Infinitive nasjan

Pres. Ptc. nasjands

Past Ptc. nasiþs

For purposes of comparison, the conjugation of stōjan 'to judge' is given below. The forms illustrate the conjugation of class ia weak verbs whose stem contains a long vowel with no following consonant.

Class ia	**Active**			**Mediopassive**	
Long					
	Indicative	**Subjunctive**	**Imperative**	**Indicative**	**Subjunctive**

Present

1 Sg.	stōja	stōjáu		stōjada	stōjáidáu
2	stōjis	stōjáis	stauei	stōjaza	stōjáizáu
3	stōjiþ	stōjái	stōjadáu	stōjada	stōjáidáu
1 Du.	stōjōs	stōjáiwa			
2	stōjats	stōjáits	stōjats		
1 Pl.	stōjam	stōjáima	stōjam	stōjanda	stōjáindáu
2	stōjiþ	stōjáiþ	stōjiþ	stōjanda	stōjáindáu
3	stōjand	stōjáina	stōjandáu	stōjanda	stōjáindáu

Past

1 Sg.	stauida	stauidēdjáu
2	stauidēs	stauidēdeis
3	stauida	stauidēdi
1 Du.	stauidēdu	stauidēdeiwa
2	stauidēduts	stauidēdeits
1 Pl.	stauidēdum	stauidēdeima
2	stauidēduþ	stauidēdeiþ
3	stauidēdun	stauidēdeina

Infinitive stōjan

Pres. Ptc. stōjands

Past Ptc.	stauiþs

Class ia verbs are thus characterized by the fact that -j- is retained in all present forms, where it is followed by a vowel. Note that the imperative 2 sg. ending is -ei, so the -j- becomes [ī] when final. When -j- comes between two consonants, as in the past forms, it is voiced as -i-. Before a vowel, ō is written au.

37.2.2 Class ib Verbs

Again according to the above definitions of syllable length, we may succinctly characterize the second type of class i weak verbs:

Class ib	**Description**	**Explanation**
Syllable	**verbs with *overlong* stem syllable, or polysyllabic stems**	For example, a monosyllabic stem contains a long vowel followed by a consonant, as sōkjan 'to seek'; or the stem may contain more than one syllable, as glitmunjan 'to shine'.
Reflex	**-ei-**	in the 2/3 sg. and 2 pl. present indicative active, and in the 2 pl. imperative.

[Note that this class, according to traditional terminology, contains roots whose stem syllable is 'long' and closed (sōkjan).]

The verb sōkjan 'to seek' serves to illustrate the forms of verbs whose stem contains a long vowel followed by a consonant. The forms are as follows.

Class ib	**Active**			**Mediopassive**	
Overlong					
	Indicative	**Subjunctive**	**Imperative**	**Indicative**	**Subjunctive**
Present					
1 Sg.	sōkja	sōkjáu		sōkjada	sōkjáidáu
2	sōkeis	sōkjáis	sōkei	sōkjaza	sōkjáizáu
3	sōkeiþ	sōkjái	sōkjadáu	sōkjada	sōkjáidáu
1 Du.	sōkjōs	sōkjáiwa			

2	sōkjats	sōkjáits	sōkjats		
1 Pl.	sōkjam	sōkjáima	sōkjam	sōkjanda	sōkjáindáu
2	sōkeiþ	sōkjáiþ	sōkeiþ	sōkjanda	sōkjáindáu
3	sōkjand	sōkjáina	sōkjandáu	sōkjanda	sōkjáindáu
Past					
1 Sg.	sōkida	sōkidēdjáu			
2	sōkidēs	sōkidēdeis			
3	sōkida	sōkidēdi			
1 Du.	sōkidēdu	sōkidēdeiwa			
2	sōkidēduts	sōkidēdeits			
1 Pl.	sōkidēdum	sōkidēdeima			
2	sōkidēduþ	sōkidēdeiþ			
3	sōkidēdun	sōkidēdeina			
Infinitive	sōkjan				
Pres. Ptc.	sōkjands				
Past Ptc.				sōkiþs	

Class ib verbs are thus characterized by the fact that -j- is retained before the back vowel -a-, but assimilates with a following -i- to give ī (written ei). As in class ia the imperative 2 sg. ending is -ei, so the -j- becomes [ī] when final. Likewise, as in class ia, when -j- comes between two consonants, it is voiced as -i-.

37.2.3 Irregular and t-Suffix Weak Verbs

The verb gaggan 'to go' was originally a reduplicated verb of the strong class VII. It nevertheless once shows a weak preterite gaggida in Gothic; generally the suppletive forms iddja, iddjēs, etc. supply the past tense of gaggan. Some weak verbs already lacked in Proto-Germanic the medial -i- between root and dental suffix. The ensuing phonetic environment led to -t- as the reflex of the dental suffix in the past forms. The verb káupatjan 'to buffet' falls into this category, though the past participle shows -i-. The following is a list of the verbs in Gothic showing these peculiar features.

Infinitive	Past 1/3 Sg.	Past Part.	Meaning
briggan	brāhta	brāhts	'bring'
brūkjan	brūhta	brūhts	'use'
bugjan	baúhta	-baúhts	'buy'
gaggan	iddja	gaggans	'go'
káupatjan	káupasta	káupatiþs	'buffet'
þagkjan	þāhta	-þāhts	'think'
þugkjan	þūhta	-þūhts	'seem'
waúrkjan	waúrhta	-waúrhts	'work, make'

38. The Second Weak Conjugation

The second weak conjugation is characterized by the suffix PIE *-ā- >PGmc *-ō- added to the verbal root. These verbs are typically *denominative*. Consider the following examples:

	Nominative	Stem	Meaning	Weak ii Infin.	Meaning
Denominative					
	fisks	fiska-	'fish'	fiskōn	'fish, catch fish'
	fráuja	fráujin-	'lord'	fráujinōn	'rule over'
	grēdus	grēdu-	'hunger'	grēdōn	'hunger, be hungry'
	gudja	gudjin-	'priest'	gudjinōn	'be a priest'
	hatis	hatiz-	'hatred'	hatizōn	'be angry'
	kara	karō-	'care'	karōn	'be concerned'

páida	páidō-	'shirt'	ga-páidōn	'clothe'
reiki	reiki-	'realm'	reikinōn	'rule'
sidus	sidu-	'custom'	sidōn	'practice'
skalks	skalka-	'servant'	skalkinōn	'serve'
sunja	sunjō-	'truth'	sunjōn	'defend oneself'
þiudans	þiudana-	'king'	þiudanōn	'be king, rule'

Unlike in the first weak conjugation, the form of the class ii suffix does not depend on root shape, but appears as -ō- in all other present forms. The suffix likewise appears as -ō- in all past forms.

The verb salbōn 'to anoint' serves to illustrate the forms of class ii weak verbs. The forms are as follows.

Class ii	**Active**			**Mediopassive**	
	Indicative	**Subjunctive**	**Imperative**	**Indicative**	**Subjunctive**
Present					
1 Sg.	salbō	salbō		salbōda	salbōdáu
2	salbōs	salbōs	salbō	salbōza	salbōzáu
3	salbōþ	salbō	salbōdáu	salbōda	salbōdáu
1 Du.	salbōs	salbōwa			
2	salbōts	salbōts	salbōts		
1 Pl.	salbōm	salbōma	salbōm	salbōnda	salbōndáu
2	salbōþ	salbōþ	salbōþ	salbōnda	salbōndáu
3	salbōnd	salbōna	salbōndáu	salbōnda	salbōndáu
Past					

1 Sg.	salbōda	salbōdēdjáu
2	salbōdēs	salbōdēdeis
3	salbōda	salbōdēdi
1 Du.	salbōdēdu	salbōdēdeiwa
2	salbōdēduts	salbōdēdeits
1 Pl.	salbōdēdum	salbōdēdeima
2	salbōdēduþ	salbōdēdeiþ
3	salbōdēdun	salbōdēdeina

Infinitive salbōn

Pres. Ptc. salbōnds

Past Ptc. salbōþs

Note the suffix -ō- appears in all forms built to the present stem, replacing even the distinctive suffix of the subjunctive. The -ō- also precedes the dental suffix in past forms, indicative and subjunctive.

39. The Subjunctive

The **subjunctive** in Gothic describes an event which is viewed by the speaker as not actual. For example, the speaker may feel that the event is potential ('*were* I your brother...'), supposed ('assuming this *be* true...'), reported ('I've heard he *would walk* at night...'), or desired ('Thy kingdom *come*...'). The non-factual or unconfirmed status of these events in the view of the speaker is conveyed by the use of the subjunctive. The corresponding statements, when the speaker views the events as factual or confirmed, employ the indicative. The statements are actual ('I *am* your brother'), known ('It *is* true that...'), witnessed ('I saw that he *walked*...'), or realized ('as we *forgive* those who trespass...').

Gothic, like other Germanic languages, has two subjunctive formations, one built from the present stem of the verb, the other built from the past stem. The distinction, however, is not one of tense -- it cannot be, since the subjunctive denotes an event which is unreal,

and therefore cannot be located in time. The distinction between Past and Present Subjunctive, then, is essentially one of the event viewed as a complete whole (Past Subjunctive) or as incomplete (Present Subjunctive), or rather, as viewed without specific reference to its completion (though it may in fact be completed). The formation and use of the subjunctive in Gothic is described in the following sections.

Proto-Indo-European possessed two different verb formations to denote events viewed as unreal: the subjunctive and the optative. Succinctly, the **subjunctive** denotes events which are simply viewed as unreal, e.g. 'if I *were* you...'; the **optative** generally denotes wishes, e.g. '*would* I *were* you...'. Inasmuch as most subjunctive forms in Gothic actually continue the forms of the PIE *optative*, many grammars use the term optative instead of subjunctive. By the time of the Gothic texts, however, the point is pragmatically moot, since the functions of PIE subjunctive and optative both have merged into the single irrealis mood called subjunctive in these lessons.

39.1. Present Subjunctive

Both strong and weak verbs form the **present subjunctive** from the same stem as the present indicative of the verb. The verbs baíran 'to bear', nasjan 'to save', and salbōn 'to anoint', serve to illustrate the paradigm. The verb wisan 'to be' forms the subjunctive from the stem found in the present indicative plural, e.g. 1 pl. sijum.

	Strong	**Weak i**	**Weak ii**	
Pres. Infin.	baíran	nasjan	salbōn	wisan
Pres. Subjunct.				
1 Sg.	baíráu	nasjáu	salbō	sijáu
2	baíráis	nasjáis	salbōs	sijáis
3	baírái	nasjái	salbō	sijái
1 Du.	baíráiwa	nasjáiwa	salbōwa	
2	baíráits	nasjáits	salbōts	
1 Pl.	baíráima	nasjáima	salbōma	sijáima
2	baíráiþ	nasjáiþ	salbōþ	sijáiþ

3	baíráina	nasjáina	salbōna	sijáina

The verb wisan 'to be' has no extant dual forms in the present subjunctive. The -ō- of verbs of the second weak conjugation stands in place of the -ái- found in the subjunctive of other verbs.

The present subjunctive is often used to express **wishes capable of fulfillment**: wiljáu ei mis *gibáis* ana mesa háubiþ Iōhannis 'I desire that *thou give* me the head of John on a platter' (Mark 6.25); weihnái namō þein; qimái þiudanassus þeins; waírþái wilja þeins... jah ni briggáis uns in fráistubnjái 'hallowed be thy name, thy kingdom come, thy will be done... and lead us not into temptation' (Matthew 6.9-13); guþ gibái izwis 'God grant you' (Romans 15.5). The present subjunctive is also used to refer to the following circumstances:

·1616 **exhortation**: gawaúrkjáima hleiþrōs þrins 'let us make three tents' (Luke 9.33; but compare Mark 9.5 gawaúrkjam); ni filuwaúrdjáiþ 'do not use many words' (Matthew 6.7); þaírhgaggáima ju und Bēþlahaím jah saíhƕáima 'let us now go unto Bethlehem and see' (Luke 2.15); swa nu bidjáiþ jus 'so therefore pray ye' (Matthew 6.9).

·1617 **indirect discourse**: The present subjunctive may be introduced by either a present or past tense verb. For example, jus qiþiþ þatei wajamērjáu 'do you say that I blaspheme?' (John 10.36); Farisaieis frēhun ina skuldu sijái mann qēn afsatjan 'the Pharisees asked him if it be lawful for a man to put away (his) wife' (Mark 10.2).

·1618 **possibility**: faírgunja miþsatjáu 'I could remove mountains' (I Corinthians 13.2); jah þan in sis silbin ƕōftulja habái 'and then shall he have rejoicing in himself' (Galatians 6.4).

·1619 **purpose**: The present subjunctive may follow either a primary or secondary tense. For example, swa liuhtjái liuhaþ izwar... ei *gasaíhƕáina* izwara gōda waúrstwa jah *háuhjáina* attan izwarana 'let your light shine... that *they may see* your good works, and *glorify* your Father' (Matthew 5.16); galisiþ þōs aflifnandeins draúhsnōs, þei waítái ni fraqistnái 'gather up the remaining fragments, that nothing may be lost' (John 6.12); Mōsēs gamēlida unsis... ei nimái brōþar is þō qēn is jah ussatjái barna brōþr seinamma 'Moses wrote unto us... that his brother should (and shall) take his wife and raise up children unto his brother' (Mark 12.19).

·1620 **supposition**: jabái ƕas mein waúrd fastái 'if anyone keep my word' (John 8.52); táujiþ jah láisjái 'shall do and (may indeed) teach' (Matthew 5.19).

·1621 **uncertainty**: ƕas þannu sa sijái 'who, then, can this be?' (Matthew 4.41).

The present subjunctive is also used to refer to present or future time after the conjunction faúrþizei 'before': faúrþizei jus bidjáiþ ina 'before ye ask him' (Matthew 6.8).

39.2. Past Subjunctive

The **past subjunctive** is formed from the same stem found in the past plural indicative of the verb. This holds true for both strong and weak verbs, so that the strong past subjunctive shows the ablaut of the strong plural (and reduplication in verbs of class VII), and the weak past subjunctive shows the dental suffix found in the weak plural. The verbs baíran 'to bear', nasjan 'to save', salbōn 'to anoint', and wisan 'to be' serve to illustrate the paradigm.

	Strong	**Weak i**	**Weak ii**	
Pres. Infin.	baíran	nasjan	salbōn	wisan
Past 1 Pl.	bērum	nasidēdum	salbōdēdum	wēsum
Past Subjunct.				
1 Sg.	bērjáu	nasidēdjáu	salbōdēdjáu	wēsjáu
2	bēreis	nasidēdeis	salbōdēdeis	wēseis
3	bēri	nasidēdi	salbōdēdi	wēsi
1 Du.	bēreiwa			
2	bēreits	nasidēdeits	salbōdēdeits	wēseits
1 Pl.	bēreima	nasidēdeima	salbōdēdeima	wēseima
2	bēreiþ	nasidēdeiþ	salbōdēdeiþ	wēseiþ
3	bēreina	nasidēdeina	salbōdēdeina	wēseina

Forms for the first person dual are lacking in the weak verbs.

The past subjunctive is often used to express **wishes unfulfilled or unable to be fulfilled**: iþ wissēdeis... 'hadst thou but known...' (Luke 19.42); jah wáinei þiudanōdēdeiþ 'and would that ye did reign!' (I Corinthians 4.8). The past subjunctive also expresses **unreal conditions, present or past**: wáinei þiudanōdēdeiþ 'would that ye reigned!' (I Corinthians 4.8); wēseis hēr 'if thou hadst been here' (John 11.21). The past subjunctive is also used to refer to the following circumstances:

·1622 **exhortation**: anabáuþ im ei mann ni qēþeina 'he commanded them that they should not tell any man' (Mark 7.36).

·1623 **indirect discourse**: The past subjunctive is always introduced by a past tense verb. For example, þadei háusidēdun ei is wēsi 'where they heard he was' (Mark 6.55); jah sōkidēdun ƕáiwa ina innatbēreina jah galagidēdeina in andwaírþja is 'and they sought how they might bring him in and lay him before him' (Luke 5.18).

·1624 **possibility**: ƕa wēsi þata 'what that might be' (Luke 15.26).

·1625 **purpose**: The past subjunctive rarely follows a primary tense, generally following a secondary tense. For example, atgibana ist mis hnuþō leika meinamma, aggilus satanins, ei mik káupastēdi 'there is given to me a thorn in my flesh, a messenger of Satan, to buffet me' (II Corinthians 12.7); jah allans þans ubil habandans gaháilida, ei usfullnōdēdi 'and healed all those that were sick, that it might be fulfilled' (Matthew 8.16-17); rūna nēmun allái þái gudjans... bi Iēsu, ei afdáuþidēdeina ina 'all the chief priests... took counsel against Jesus, that they might put him to death' (Matthew 27.1).

·1626 **supposition**: hugidēdun þatei is bi slēp qēþi 'they supposed that he was speaking of sleep' (John 11.13).

·1627 **uncertainty**: ni kunnandans ƕaþar skuldēdi máiza 'not knowing which should be greater' (Skeireins 3.4).

The past subjunctive is also used to refer to past time after the conjunction faúrþizei 'before': faúrþizei Abraham waúrþi, im ik 'before Abraham was, I am' (John 8.58).

40. Tense and Aspect

Tense places an event on a timeline, relative to the perspective of the one uttering a clause. The speaker's perspective is defined as *now*, and this partitions the timeline into *past* (before now), *present* (concurrent with now), and *future* (after now). **Aspect**, by contrast, focuses on the speaker's *conception* of the event represented by a verb. Sometimes the conception of an event is part and parcel of the meaning of the word itself, whereby one refers to **lexical aspect** (the terms **Aktionsart** and **manner/type of action** are also found). In other instances, however, certain changes in morphology may denote different conceptions of the same basic event. Scholars generally refer to this **morphological aspect** with the unqualified term 'aspect'.

Events may be *durative*, i.e. extending over time, or *punctual*, without temporal extent. Likewise events may be *active/eventive*, denoting an input of energy to maintain action, or *stative*, denoting a quality or state of being maintained without effort. Any of these may be further characterized as *perfective* or *imperfective*. An event is **perfective** when it is viewed with specific reference to its endpoints; that is, both beginning and end are *included* in the event, so that the event makes a conceptually indivisible whole. An event is **imperfective** when it is not perfective. More specifically, an event is imperfective when the speaker does not make reference to the endpoints of the action, so that the conception is not that of an indivisible whole, but rather that of an action with internal structure.

40.1. The ga- Prefix

Proto-Indo-European verbs functioned primarily according to an aspectual system, at its most basic divided into *active* and *stative* (or *eventive* and *stative*). Tense was a secondary development largely confined to the individual daughter languages. It appears that adverbial elements within the utterance could also convey aspectual value. In some of the daughter languages, these adverbial elements came to occupy a position just before the verb, hence the term *preverbs*. The preverbal elements came most conspicuously in Slavic to develop a robust aspectual system complementary to the suffixal system inherited from PIE. But the aspectual nature of preverbs has left possible traces in other branches of Indo-European, including Germanic. The most likely member of this preverbal system is PIE *kom- 'near, at, with', which in pretonic position voices the intial *k- > g- [g̃] according to Verner's Law (see Section 6), and remains as ga- in Gothic and Old Saxon, ge- in other Germanic languages.

In the earliest stages of PIE, preverbs were uncommon, but sentence particles could nevertheless perform an aspectual role. PIE *kom- has left traces of its independence from verbs even in those daughter languages in which it seems to serve as an aspectual preverb. Its use as a postpositive particle survives in Latin *mē-cum* 'with me' and *tē-cum* 'with you'; likewise it is found at the end of sentence-initial enclitic chains in Hittite *nu-kan* and Vedic *nú-kam*, where it fills a perfectivizing role. This freedom even survives in Gothic, where other sentence elements may intervene between ga- and the verb. For example, þu ga-u-láubjeis du sunáu gudis 'do ye believe in the Son of Man (God)' (John 9.35); ga-þáu-láubidēdeiþ mis 'ye would believe me' (John 5.46). This extends to strings of elements, such as ga-þ-þan-miþ-sandidēdun <ga-(u)h-þan-miþ-sandidēdun 'we are sending along with (him)' (II Corinthians 8.18); even to nominal elements, such as ga-u-ƕa-sēƕi 'did you see anything?' (Mark 8.23).

There is some cross-linguistic evidence supporting the possibility that PIE *kom- served as a perfectivizing preverb in various daughter languages. For example, one finds the common contrast of PGmc *þahan (cf. Old Norse þega) and Latin *tacēre*, both 'be silent', versus Gothic ga-þahan and Latin *con-ticēre*, both 'fall silent'. This contrast of perfectivity remains in some places within the Gothic corpus. For example, take háusjan and gaháusjan, both 'to hear'. In the statement saei habái áusōna háusjandōna gaháusjái 'Whoever has ears to hear, let him hear' (Mark 4.9), the unprefixed participial form háusjandōna is temporally unbounded, akin to 'ears hearing, and keeping right on hearing'. The prefixed form gaháusjái, by contrast, is bounded, and akin to 'let him hear, once and for all, and get it done with'. Consider also the following examples contrasting the verbal pair sigqan-gasigqan, both meaning 'sink':

·1628 **Perfective**: andanahtja þan waúrþanamma, þan gasagq sauil, bērun du imma allans 'With evening having come, when the sun had set, they brought them all to him' (Mark 1.32);

·1629 **Imperfective**: miþþanei þan sagq sunnō, allái... brahtēdun ins du imma 'While the sun was sinking, they all... brought them to him' (Luke 4.40).

Within Germanic, the ga- prefix was early associated with the past participle. In some of the Germanic languages, such as Old Saxon, this prefix was so common as to become

essentially obligatory on the past participle. Compare

Language	Infinitive	3 Sg. Past	1 Pl. Past	Past Part.	Meaning
Gothic	bindan	band	bundum	bundans	'bind'
Old English	bindan	band	bundon	bunden	'bind'
Old Saxon	bindan	band	bundun	gibundan	'bind'
Old High German	bintan	bant	buntun	gibuntan	'bind'

Some verbs, however, typically occurred with the ga- prefix thoughout the paradigm. Compare

Language	Infinitive	3 Sg. Past	1 Pl. Past	Past Part.	Meaning
Old English	ge-wītan	ge-wāt	ge-witon	ge-witen	'go'
Old Saxon	gi-uuītan	gi-uuēt	gi-uuitun	gi-uuitan	'go'

This prefix is found with cognate verbs even outside Germanic: compare Gothic ga-qiman and Old English ge-cuman, both 'come', to Latin con-venīre 'come'. As the aspect system of late PIE and early PGmc gave way to a true tense system, the stative developed into a past tense in Germanic, parallel to the development, e.g., of the PIE stative into the perfect of Greek and Sanskrit. At this stage the ga- prefix came to be naturally associated with the past tense.

40.2. Future

Gothic has no specific morphological forms to denote the future tense. Instead, Gothic employs the present forms with future sense, a trait it shares with the other Germanic languages -- compare Modern English 'I am going to the store in five minutes; is anybody coming?' Both present indicative and present subjunctive forms are used in this manner. Consider the following examples: áudagái þái hráinjahaírtans, untē þái guþ gasaíhand 'blessed (are) the pure in heart, for they shall see God' (Matthew 5.8); ni ufarswaráis, iþ usgibáis fráujin áiþans þeinans 'thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths' (Matthew 5.33); ni maúrþrjáis; iþ saei maúrþreiþ skula waírþiþ stauái 'thou shalt not kill; and whosoever shall kill shall be in danger of the judgment' (Matthew 5.21).

Also like the other Germanic languages, Gothic employs a few auxiliary verbs to form a periphrastic future: skulan 'shall', haban 'have', duginnan 'begin'. Compare Modern English 'I shall return' and 'I have to go in five minutes'. Such constructions are rare. Consider the following examples: ƕa skuli þata barn waírþan 'what manner of child shall this be?' (Luke 1.66); þaruh sa andbahts meins wisan habáiþ 'and there shall also my servant be' (John 12.26); iþ þatei táuja, jah táujan haba 'but what I do, and will do' (II

Corinthians 11.12); untē gáunōn jah grētan duginnid 'for ye shall mourn and weep' (Luke 6.25); jah in þamma faginō, akei jah faginōn duginna 'and I therein do rejoice, yea, and will rejoice' (Philippians 1.18).

Gothic also occasionally uses the adjective anawaírþs 'future' to express the future: þatei anawaírþ was uns du winnan agliþōs 'that we should suffer tribulation', literally 'that it was future for us to suffer...' (I Thessalonians 3.4); izei anawaírþái wēsun du galáubjan imma '(to them) which should hereafter believe on him' (I Timothy 1.16).

An event completed in the future, i.e. the future perfect, is likewise rendered in Gothic by present forms. For example, ni usgaggis jáinþrō, untē usgibis þana minnistan kintu 'thou shalt by no means come out thence, till thou hast paid the uttermost farthing', meaning 'till thou shalt have paid...' (Matthew 5.26); hana ni hrukeiþ, untē þu mik afáikis kunnan þrim sinþam 'the cock shall not crow, till thou hast denied me thrice', meaning 'till thou shalt have denied...' (John 13.38).

40.3. Historical Present

Gothic makes use of the **historical present**, though only when the Greek does so as well. The term *historical present* denotes the use of a present tense form to refer to a past action. This is found in Modern English, more commonly in some speakers than others, and forms a marked narrative technique for jokes of the form 'Two guys walk into a bar...'. The general explanation for such present tense use is that use of the present tense where the listener expects a past tense adds a sense of vividness, bringing the listener into the narrative instead of keeping him or her at a mental distance. This is a common technique in historical narratives in the classical languages Latin and Greek, and is found in Germanic languages as well -- prominently so in Old Norse. Gothic however provides only instances which mimic their Greek prototype. For example, naúhþan imma rōdjandin gaggiþ sums mannē 'while he was still speaking, a certain one of men comes...' (Luke 8.49); þō qaþ, jah afar þata qiþiþ du im 'these things said he, and after that he saith unto them' (John 11.11). Occasionally the Gothic translates a Greek historical present with a past form: jah atiddjēdun du Iēsua, jah gasaíhυand þana wōdan 'and they came to Jesus, and see the possessed (one)' (Mark 5.15). Here the past form atiddjēdun translates the Greek present form *ērkhontai* 'come', while the present form gasaíhυand mimics the Greek present *theōrousin*.

Gothic Online

Lesson 9

Todd B. Krause and Jonathan Slocum

Gothic Wanderings, 376-401

In the year 376, the Goths sent a request to cross the Danube into Roman territory. The clearest source for events of the Gothic crossing into Roman territory is Ammianus Marcellinus. According to his account, in 376 the Tervingi under Fritigern and Alaviv were allowed to cross the Danube into Roman territory and settle in Thrace. They may have been ordered to disarm as a condition of entry, but if so, the Roman officials in

charge seemed to ignore this. They were not allowed to settle as a separate group with their own territory, and they had no autonomous status within the empire. The mass move strained Roman resources in terms of manpower and equipment to ferry the Goths across the Danube; it likewise caused shortages of food.

Lupinicus, a Roman commander in Thrace, was dispatched with some troops to provide an escort to the Goths, weakening Roman forces along the Danube. As a result, other tribes subsequently forced their way across the Danube: Greuthungi under Alatheus and Safrax; Greuthungi under Farnobius; Taifali from the region of Walachia. The Taifali and Greuthungi under Farnobius coalesced into one group; those under Alatheus and Safrax joined with Fritigern. Lupicinus invited the mutually antagonistic Fritigern and Alaviv to a feast, but a quarrel ensued in which Roman soldiers killed the Gothic escorts of Fritigern and Alaviv. Fritigern escaped, but Alaviv's name is no longer mentioned by Ammianus; likewise the name Tervingi is no longer mentioned, only Goths.

The Goths began to ravage the land. Lupicinus went to put down the revolt, but he was killed and his forces were wiped out. Other Goths in Roman employ joined in the revolt, leading to an unsuccessful Gothic siege of Adrianople, led by Fritigern. Emperor Valens in the Eastern Empire sent troops led by Traianus and Profuturus to meet the Goths in Thrace; coemperor Gratian of the Western Empire sent troops under Frigeridus and together they tried to starve the Tervingi under Fritigern. Meanwhile Frigeridus suffered an attack of gout and command fell to Richomeres. Both Gothic and imperial forces could finally wait no longer and attacked one another, but the outcome was inconclusive.

Fritigern subsequently convinced Alatheus and Safrax to join him, adding Greuthungi, Alanic, and Hunnic cavalry to his troops. Frigeridus returned to Thrace in 377 and killed Farnobius in a battle against Greuthungi and Taifali troops. Fritigern called a general retreat; later in 378 he sent a priest to Valens demanding all of Thrace, but simultaneously sent a secret letter offering himself as a Roman ally. Valens, sensing Fritigern's weakness, attacked the Goths, leading his troops along with the commander Sebastianus, who had replaced Traianus. The Roman troops left from Adrianople. Fritigern's cavalry quickly routed the Roman cavalry, and shortly afterward the infantry, with the result that the battle ended in a Gothic victory. Valens was seriously wounded in the fight and subsequently died.

Bolstered by their victory, the Goths continued to pillage the surrounding areas. But ironically the newfound success led to a concomitant sense of self-satisfaction among the Goths, with the result that Fritigern lost some of his troop's cohesion. To drive off the Gothic plunderers, the emperor Theodosius enlisted the help of the Goth Modares-Modaharius and later Athanaric to fight Fritigern's forces. With their aid they overcame the latter and struck a treaty with Fritigern's former subjects in 382.

As part of the treaty, the Goths were settled in Dacia and Thrace. They received land for their own use and were considered autonomous, but did not own property according to imperial law. They were obliged to enter Roman military service, but could only receive subordinate commands. They were exempt from taxation.

Soon the empire was again in turmoil. Out of the destabilization caused by the would-be usurper Maximus, a Goth from Moesia by the name of Alaric headed an uprising in 391. His forces were eventually defeated, but Alaric was released on the orders of Theodosius,

a scenario which was to happen four more times between 392 and 402. Eventually Alaric returned to serve Theodosius in putting down another attempted usurpation by Eugenius in 394. After Theodosius died in 395, the Gothic troops were discharged, but lack of supplies led to plundering on their trip home.

In 394-395 the Huns finally pushed across the Danube and drove the major part of the Gothic forces to seek a safe haven. This majority, under Alaric, pushed to Constantinople and reached an agreement with the top imperial advior Rufinus in which Alaric was allowed a high military post and his Gothic followers granted entrance into eastern Illyricum. They eventually forced their way south as far as Larissa, then fought and plundered until they reached the Peloponnesus. The Romans were eventually pressured into a treaty in 397, granting the Goths land in central Macedonia between the Haliacmon and Axius rivers, and granting Alaric a high military post with Illyrian troops under his command, integrating him into the Roman military hierarchy once again.

In this position Alaric consolidated his power: he became the ward of Gothic ethnic identity, and had the authority to punish acts of desertion by opportunistic Gothic chiefs. It is not clear if Alaric was elevated to a true king, a þiudans, but his status as reiks reached a new height, with monarchic overtones.

In 399 the Goth Tribigild led an uprising in Phrygia, his forces consisting in large part of Greuthungi who had formerly been loyal to Odotheus. They ravaged Asia Minor until they met with defeat in Pisidia. Tribigild escaped with 300 men. Gainas was eventually sent with Roman forces to stamp out the rebellion, but sometime around 400 he changed sides and helped the Goths cross the Bosporus. Tribigild was killed shortly thereafter, but Gainas soon occupied Constantinople itself. The imperial palace was burned, and the populace rallied against the numerically inferior Goths. Seven hundred sought refuge in an Orthodox church, but were killed by order of the emperor Arcadius.

Gainas escaped and tried to cross back into Asia Minor, but a fellow tribesman, Fravitta, led a Roman fleet to destroy their makeshift rafts. Gainas evidently turned north seeking to lead his remaining Goths back to their homeland across the Danube. They met with the Huns and suffered defeat; the Hunnic commander Uldin sent the head of Gainas to Constantinople. The emperor received it on January 3, 401.

Reading and Textual Analysis

The following passage is Mark 16.1-12. The first section, Mark 16:1-8, recounts how two of the women in Jesus' entourage were preparing to enter the borrowed tomb in which the Savior was buried, remove the death shroud, and anoint his body with the customary burial spices; but they found the tomb empty. Verses 9-20, of which 9-12a are included here, seem to constitute an addition to Mark's gospel; this ending, written in another style, was supplied by a much later writer, as it exists in none of the best Greek manuscripts. It is nevertheless already present in the 4th century manuscript used to produce the Gothic Bible.

In the first verse we find an example of a genitive absolute: inwisandins sabbate dagis 'when the day of the sabbath was past' (Mark 16.1). These genitive constructions are relatively rare in Gothic, this being an imitation of the Greek diagenoménou tou sabbátou. Unfortunately such slavish adherence to the morphologically more robust Greek original creates awkard sense in the Gothic, since the Greek aorist participle

denotes a completed action, while the Gothic present participle ostensibly has the sense of an on-going action.

In Mark 16.5 we find the term taíhswái 'right (side)'. This derives from the adjective *taíhswa 'right'. The phrase taíhswō handus 'right hand (side)' has been shortened simply to the weak feminine adjective alone: taíhswō, as encountered in Matthew 6.3 in Lesson 5; or less frequently to a strong feminine adjective as here. The same process has left the Greek cognate adjective hē deksía 'the right (hand)' with the same denotation. Latin similarly uses the feminine adjective to denote the right side: dextra (manus) 'right (hand)', so ad dextram 'to the right', and hence Modern Spanish derecha 'to the right' -- but derecho 'straight'. The suffix -w- is the same as that found in Greek, i.e. *deksiwos > deksios (compare Mycenaean de-ki-si-wo). The suffix is absent in the Latin cognate, though present in laevus 'left'.

Mark 16.6 provides an interesting grammatical gem: sai þana staþ 'behold the place'. The particle sai generally functions as a weak exclamatory, equivalent to 'lo!'. Such a function commends one scholarly theory as to the origin of the interjection, namely that it derives from a compound of the Gothic demonstrative sa with the PIE deictic particle i, as found in, e.g., Greek houtos-í 'this one *here*' or vuv-í 'just *now*'. Another theory suggests that the form is in fact the locative of the sa- pronoun. The above phrase, however, contains sai followed by an accusative, which is difficult to construe according to the above theories. A third possibility exists, namely that sai is an apocopated form of the 2nd person singular imperative of saíhuan, thus saíhu 'look (at)!', with loss of the final consonant -hu. Although not without its problems, this interpretation makes good sense of the accusative -- now the direct object of a verb -- in this phrase.

Another interesting construction is found in Mark 16.8: dizuh-þan-sat ijos reiro jah usfilmei, literally 'and then a trembling beset them, and amazement'. Note here the interpolation of -uh and þan between the prefix and root of the verb dis-sitan 'settle upon'. In intervocalic position, the -s of the prefix voices to -z-. Such insertion of conjunctions between verb and preverb is not uncommon in Gothic, and may even include nominal elements such as ƕa 'anything'. See also the discussion of the ga-prefix in Lesson 8, Section 40.1.

16:1 - jah inwisandins sabbate dagis Marja so Magdalene jah Marja so Iakobis jah Salome usbauhtedun aromata, ei atgaggandeins gasalbodedeina ina.

·1630 jah -- conjunction; <jah> and, also -- **and**

·1631 inwisandins -- strong verb class 5; genitive singular masculine of present participle of <inwisan> to be present, near at hand -- **when... was past** # inwisandins... dagis genitive absolute

·1632 sabbate -- strong noun, masculine; genitive plural of <sabbatus> Sabbath -- **the sabbath**

·1633 dagis -- strong noun, masculine; genitive singular of <dags> day -- **...**

·1634 Marja -- proper noun, feminine; nominative singular of <Marja> Mary -- **Mary**

·1635 so -- demonstrative used as article; nominative singular feminine of <sa, so, þata> this, that -- **...**

·1636 Magdalene -- proper noun, feminine; nominative singular of <Magdalēnē> Magdalene -- **Magdalene**

·1637 jah -- conjunction; <jah> and, also -- **and**

·1638 Marja -- proper noun, feminine; nominative singular of <Marja> Mary -- **Mary**

·1639 so -- demonstrative used as article; nominative singular feminine of <sa, so, þata> this, that -- **the (mother)**

·1640 Iakobis -- strong proper noun, masculine; genitive singular of <Iakōb> Jacob, James -- **of James**

·1641 jah -- conjunction; <jah> and, also -- **and**

·1642 Salome -- proper noun, feminine; nominative singular of <Salōmē> Salome -- **Salome**

·1643 usbauhtedun -- weak verb class 1; third person plural preterite of <usbugjan> to buy -- **had bought**

·1644 aromata -- noun, neuter; accusative plural of <aromata> (pl.) spices -- **(sweet) spices** # Greek borrowing; this is the only occurrence of this word in Gothic

·1645 ei -- conjunction; <ei> that, so that; whether; (relative particle) -- **that**

·1646 atgaggandeins -- strong verb class 7; nominative plural feminine of present participle of <atgaggan> to come, go -- **they might come and**

·1647 gasalbodedeina -- weak verb class 2; third person plural preterite subjunctive of <gasalbōn> annoint -- **annoint**

·1648 ina -- personal pronoun; accusative singular masculine of <is> he, she, it -- **him**

2 - jah filu air þis dagis afarsabbate atiddjedun du þamma hlaiwa at urrinnandin sunnin.

·1649 jah -- conjunction; <jah> and, also -- **and**

·1650 filu -- strong noun, neuter; used as adverb; accusative singular of <filu> much, many -- **very**

·1651 air -- adverb; <áir> soon, early -- **early (in the morning)**

·1652 þis -- demonstrative used as article; genitive singular masculine of <sa, so, þata> this, that -- **the**

·1653 dagis -- strong noun, masculine; genitive singular of <dags> day -- **day**

·1654 afarsabbate -- strong noun, masculine; genitive plural of <afarsabbatus> day after the Sabbath, Sunday -- **first... of the week** # this is the only occurrence of this word

·1655 atiddjedun -- strong verb class 7; third person plural suppletive preterite of <atgaggan> to come, go -- **they came**

·1656 du -- preposition; <du> to, towards; against; in -- **unto**

·1657 þamma -- demonstrative used as article; dative singular neuter of <sa, so,

þata> this, that -- **the**

·1658 hlaiwa -- strong noun, neuter; dative singular of <hláiw> grave, tomb -- **sepulchre**

·1659 at -- preposition; <at> at, by, to, with, of -- **at**

·1660 urrinnandin -- strong verb class 3; dative singular neuter of present participle of <urrinnan> to rise, come from, go forth -- **the rising of**

·1661 sunnin -- weak noun, feminine/neuter; dative singular of <sunnō> sun -- **the sun**

3 - jah qeþun du sis misso: ƕas afwalwjai unsis þana stain af daurom þis hlaiwis?

·1662 jah -- conjunction; <jah> and, also -- **and**

·1663 qeþun -- strong verb class 5; third person plural preterite of <qiþan> to say, speak -- **they said**

·1664 du -- preposition; <du> to, towards; against; in -- **among**

·1665 sis -- reflexive pronoun; dative of <sik> himself, herself, oneself -- **themselves**

·1666 misso -- adverb; <missō> reciprocally, the one the other, one to another -- **...**

·1667 ƕas -- interrogative pronoun; nominative singular masculine of <ƕas> who, what -- **who**

·1668 afwalwjai -- weak verb class 1; third person singular present subjunctive of <afwalwjan> to roll away -- **shall roll... away**

·1669 unsis -- personal pronoun; dative plural of <ik> I -- **us**

·1670 þana -- demonstrative used as article; accusative singular masculine of <sa, so, þata> this, that -- **the**

·1671 stain -- strong noun, masculine; accusative singular of <stáins> stone -- **stone**

·1672 af -- preposition; <af> from, of -- **from**

·1673 daurom -- strong noun, feminine; dative plural <daúr> doorway -- **the door**

·1674 þis -- demonstrative used as article; genitive singular neuter of <sa, so, þata> this, that -- **of the**

·1675 hlaiwis -- strong noun, neuter; genitive singular of <hláiw> grave, tomb -- **sepulchre**

4 - jah insaiƕandeins gaumidedun þammei afwalwiþs ist sa stains; was auk mikils abraba.

·1676 jah -- conjunction; <jah> and, also -- **and**

·1677 insaiƕandeins -- strong verb class 5; nominative plural feminine of present participle of <insaíƕan> to look upon, regard -- **when they looked**

·1678 gaumidedun -- weak verb class 1; third person plural preterite of

<gáumjan> to observe, perceive, see -- **they saw**

·1679 þammei -- relative pronoun; dative singular neuter of <saei> who, he who, which -- **that**

·1680 afwalwiþs -- weak verb class 1; nominative singular masculine of preterite participle of <afwalwjan> to roll away -- **rolled away**

·1681 ist -- strong verb class 5; athematic third person singular present of <wisan> to be -- **was**

·1682 sa -- demonstrative used as article; nominative singular masculine of <sa, so, þata> this, that -- **the**

·1683 stains -- strong noun, masculine; nominative singular of <stáins> stone -- **stone**

·1684 was -- strong verb class 5; third person singular preterite of <wisan> to be -- **it was**

·1685 auk -- conjunction; <áuk> for, because; but, also -- **for**

·1686 mikils -- adjective; nominative singular masculine of <mikils> great -- **great**

·1687 abraba -- adverb; <abraba> strongly, excessively, very, very much -- **very**

5 - jah atgaggandeins in þata hlaiw gasehυun juggalauþ sitandan in taihswai biwaibidana wastjai hueitai; jah usgeisnodedun.

·1688 jah -- conjunction; <jah> and, also -- **and**

·1689 atgaggandeins -- strong verb class 7; nominative plural feminine of present participle of <atgaggan> to come, go -- **entering**

·1690 in -- preposition; <in> into, towards; on account of; in, among, by -- **into**

·1691 þata -- demonstrative used as article; accusative singular neuter of <sa, so, þata> this, that -- **the**

·1692 hlaiw -- strong noun, neuter; accusative singular of <hláiw> grave, tomb -- **sepulchre**

·1693 gasehυun -- strong verb class 5; third person plural preterite of <gasaíhυan> to see -- **they saw**

·1694 juggalauþ -- strong noun, masculine; accusative singular of <juggaláuþs> young man -- **a young man**

·1695 sitandan -- strong verb class 5; accusative singular masculine of present participle of <sitan> to sit -- **sitting**

·1696 in -- preposition; <in> into, towards; on account of; in, among, by -- **on**

·1697 taihswai -- adjective used as substantive; dative singular feminine of <taíhswa> right; (fem. subst.) right hand, right side -- **right hand**

·1698 biwaibidana -- weak verb class 1; accusative singular masculine of preterite participle of <biwáibjan> to clothe, to wrap -- **clothed**

·1699 wastjai -- strong noun, feminine; dative singular of <wasti> garment -- **in a (long)... garment**

·1700 ƕeitai -- adjective; dative singular feminine of <ƕeits> white -- **white**

·1701 jah -- conjunction; <jah> and, also -- **and**

·1702 usgeisnodedun -- weak verb class 4; third person plural preterite of <usgeisnan> to be amazed, astonished -- **they were affrighted**

6 - þaruh qaþ du im: ni faurhteiþ izwis, Iesu sokeiþ Nazoraiu þana ushramidan; nist her, urrais, sai þana staþ þarei galagidedun ina.

·1703 þaruh -- conjunction; <þaruh> therefore, but, and; there; now -- **but**

·1704 qaþ -- strong verb class 5; third person singular preterite of <qiþan> to say, speak -- **he saith**

·1705 du -- preposition; <du> to, towards; against; in -- **unto**

·1706 im -- personal pronoun; dative plural feminine of <is> he, she, it -- **them**

·1707 ni -- adverb; <ni> not -- **not**

·1708 faurhteiþ -- weak verb class 1; second person plural imperative of <faurhtjan> to fear, to be afraid -- **be... affrighted**

·1709 izwis -- personal pronoun; dative plural of <þu> thou, you -- **...**

·1710 Iesu -- strong proper noun, masculine; accusative singular of <Iēsus> Jesus -- **Jesus**

·1711 sokeiþ -- weak verb class 1; second person plural of <sōkjan> to seek, ask -- **ye seek**

·1712 Nazoraiu -- proper adjective; accusative singular masculine of <Nazaraíus> Nazarene, of Nazareth -- **of Nazareth**

·1713 þana -- demonstrative used as relative pronoun; accusative singular masculine of <sa, so, þata> this, that -- **which**

·1714 ushramidan -- weak verb class 1; accusative singular masculine of preterite participle of <ushramjan> to crucify -- **was crucified**

·1715 nist -- adverb; <ni> not + strong verb class 5; athematic third person singular present of <wisan> to be -- **he is not**

·1716 her -- adverb; <her\> here -- **here**

·1717 urrais -- strong verb class 1; third person singular preterite of <urreisan> to arise -- **he is risen**

·1718 sai -- interjection; <sái> lo, behold -- **behold**

·1719 þana -- demonstrative used as article; accusative singular masculine of <sa, so, þata> this, that -- **the**

·1720 staþ -- strong noun, masculine; accusative singular of <staþs> place; land -- **place**

·1721 þarei -- adverb; <þar> there + relative particle; <ei> that, so that; whether;

(relative particle) -- **where**

·1722 galagidedun -- weak verb class 1; third person plural preterite of <galagjan> to lay, put -- **they laid**

·1723 ina -- personal pronoun; accusative singular masculine of <is> he, she, it -- **him**

7 - akei gaggiþ qiþiduh du siponjam is jah du Paitrau þatei faurbigaggiþ izwis in Galeilaian; þaruh ina gasaihuiþ, swaswe qaþ izwis.

·1724 akei -- conjunction; <akei> but, yet, still, nevertheless -- **but**

·1725 gaggiþ -- strong verb class 7; second person plural imperative of <gaggan> to come, go -- **go (your way)**

·1726 qiþiduh -- strong verb class 5; second person plural imperative of <qiþan> to say, speak + enclitic conjunction; <-uh> but, and, now, therefore -- **tell** # final -þ of qiþiþ voiced between vowels and written as -d- = [ð]

·1727 du -- preposition; <du> to, towards; against; in -- **to**

·1728 siponjam -- strong noun, masculine; dative plural of <sipōneis> disciple -- **disciples**

·1729 is -- personal pronoun; genitive singular masculine of <is> he, she, it -- **his**

·1730 jah -- conjunction; <jah> and, also -- **and**

·1731 du -- preposition; <du> to, towards; against; in -- **...**

·1732 Paitrau -- strong proper noun, masculine; dative singular of <Paítrus> Peter -- **Peter**

·1733 þatei -- conjunction; <þatei> that, because, if -- **that**

·1734 faurbigaggiþ -- strong verb class 7; third person singular of <faurbigaggan> to go before -- **he goeth before**

·1735 izwis -- personal pronoun; dative plural of <þu> thou, you -- **you**

·1736 in -- preposition; <in> into, towards; on account of; in, among, by -- **into**

·1737 Galeilaian -- proper noun, feminine; accusative singular of <Galeilaia> Galilee -- **Galilee**

·1738 þaruh -- adverb; <þar> there + enclitic conjunction; <-uh> but, and, now, therefore -- **there**

·1739 ina -- personal pronoun; accusative singular masculine of <is> he, she, it -- **him**

·1740 gasaihuiþ -- strong verb class 5; third person singular of <gasaíhuan> to see -- **shall ye see**

·1741 swaswe -- adverb; <swaswē> as, just as; so as; so as to, so that -- **as**

·1742 qaþ -- strong verb class 5; third person singular preterite of <qiþan> to say, speak -- **he said**

·1743 izwis -- personal pronoun; dative plural of <þu> thou, you -- **unto you**

8 - jah usgaggandeins af þamma hlaiwa gaþlauhun; dizuh-þan-sat ijos reiro jah usfilmei, jah ni qeþun mannhun waiht; ohtedun sis auk.

·1744 jah -- conjunction; <jah> and, also -- **and**

·1745 usgaggandeins -- strong verb class 7; nominative plural feminine of present participle of <usgaggan> to go out -- **they went out (quickly) and**

·1746 af -- preposition; <af> from, of -- **from**

·1747 þamma -- demonstrative used as article; dative singular neuter of <sa, so, þata> this, that -- **the**

·1748 hlaiwa -- strong noun, neuter; dative singular of <hláiw> grave, tomb -- **sepulchre**

·1749 gaþlauhun -- strong verb class 2; third person plural preterite of <gaþliuhan> to flee -- **fled**

·1750 dizuh-þan-sat -- strong verb class 5; third person singular preterite of <dissitan> to seize upon + enclitic conjunction; <-uh> but, and, now, therefore + conjunction; <þan> when, as (long as); then, at that time; but, and, however -- **...**

·1751 ijos -- demonstrative used as person pronoun; accusative plural feminine of <sa, so, þata> this, that -- **they**

·1752 reiro -- weak noun, feminine; nominative singular of <reirō> trembling -- **trembled** # subject of diz-...-sat, literally 'and then a trembling beset them, and amazement'

·1753 jah -- conjunction; <jah> and, also -- **and**

·1754 usfilmei -- weak noun, feminine; nominative singular of <usfilmei> amazement -- **were amazed** # subject of diz-...-sat

·1755 jah -- conjunction; <jah> and, also -- **-either**

·1756 ni -- adverb; <ni> not -- **n-**

·1757 qeþun -- strong verb class 5; third person plural preterite of <qiþan> to say, speak -- **said they**

·1758 mannhun -- indefinite pronoun; dative singular masculine of <mannahun> (always with negative) (no) one, (n)one -- **to any man**

·1759 waiht -- strong noun, feminine; accusative singular of <waíhts> thing -- **any thing**

·1760 ohtedun -- preterite present verb; third person plural preterite of <ōgan> to be afraid -- **they were afraid**

·1761 sis -- reflexive pronoun; dative of <sik> himself, herself, oneself -- **...**

·1762 auk -- conjunction; <áuk> for, because; but, also -- **for**

9 - usstandands þan in maurgin frumin sabbato ataugida sik frumist Marjin þizai Magdalene, af þizaiei uswarp sibun unhulþons.

·1763 usstandands -- strong verb class 6; nominative singular masculine of present participle of <usstandan> to stand up, rise -- **when... was risen**

·1764 þan -- conjunction; <þan> when, as (long as); then, at that time; but, and, however -- **now**

·1765 in -- preposition; <in> into, towards; on account of; in, among, by -- **...**

·1766 maurgin -- strong noun, masculine; dative singular of <maúrgins> morning -- **early... day**

·1767 frumin -- intensive adjective; dative singular masculine of <fruma> former, first -- **the first**

·1768 sabbato -- indeclinable noun; <sabbatō> Sabbath -- **of the week**

·1769 ataugida -- weak verb class 1; third person singular preterite of <atáugjan> to show, to appear -- **he appeared**

·1770 sik -- reflexive pronoun; accusative of <sik> himself, herself, oneself -- **...**

·1771 frumist -- intensive adjective used as adverb; accusative singular neuter of superlative of <fruma> former, first -- **first**

·1772 Marjin -- proper noun, feminine; dative singular of <Marja> Mary -- **to Mary**

·1773 þizai -- demonstrative used as article; dative singular feminine of <sa, so, þata> this, that -- **...**

·1774 Magdalene -- proper noun, feminine; nominative singular of <Magdalēnē> Magdalene -- **Magdalene**

·1775 af -- preposition; <af> from, of -- **out of**

·1776 þizaiei -- relative pronoun; dative singular feminine of <saei> who, he who, which -- **whom**

·1777 uswarp -- strong verb class 3; third person singular preterite of <uswaírpan> to cast out, to reject -- **he had cast**

·1778 sibun -- numeral; <sibun> seven -- **seven**

·1779 unhulþons -- weak noun, feminine; accusative plural of <unhulþō> unclean spirit, evil spirit -- **devils**

10 - soh gaggandei gataih þaim miþ imma wisandam, qainondam jah gretandam.

·1780 soh -- demonstrative used as person pronoun; nominative singular feminine of <sa, so, þata> this, that + enclitic conjunction; <-uh> but, and, now, therefore -- **and she**

·1781 gaggandei -- strong verb class 7; nominative singular feminine of present participle of <gaggan> to come, go -- **went and**

·1782 gataih -- strong verb class 1; third person singular preterite of <gateihan> to tell -- **told**

·1783 þaim -- demonstrative used as person pronoun; dative plural masculine of <sa, so, þata> this, that -- **them**

·1784 miþ -- preposition; <miþ> with, among, together with, through, by, near -- **with**

·1785 imma -- personal pronoun; dative singular masculine of <is> he, she, it -- **him**

·1786 wisandam -- strong verb class 5; dative plural masculine of present participle of <wisan> to be -- **that had been**

·1787 qainondam -- weak verb class 2; dative plural masculine of present participle of <qáinōn> to lament -- **as they mourned**

·1788 jah -- conjunction; <jah> and, also -- **and**

·1789 gretandam -- strong verb class 7; dative plural masculine of present participle of <grētan> to weep -- **wept**

11 - jah eis hausjandans þatei libaiþ jah gasaihυans warþ fram izai, ni galaubidebun.

·1790 jah -- conjunction; <jah> and, also -- **and**

·1791 eis -- personal pronoun; nominative plural masculine of <is> he, she, it -- **they**

·1792 hausjandans -- weak verb class 1; nominative plural masculine of participle of <háusjan> to hear, listen -- **when they had heard**

·1793 þatei -- conjunction; <þatei> that, because, if -- **that**

·1794 libaiþ -- weak verb class 3; third person singular present of <liban> to live -- **he was alive**

·1795 jah -- conjunction; <jah> and, also -- **and**

·1796 gasaihυans -- strong verb class 5; nominative singular masculine of preterite participle of <gasaíhυan> to see -- **seen**

·1797 warþ -- strong verb class 3; third person singular preterite of <waírþan> to become, to happen -- **had been**

·1798 fram -- preposition; <fram> from, by, since, on account of -- **of**

·1799 izai -- personal pronoun; dative singular feminine of <is> he, she, it -- **her**

·1800 ni -- adverb; <ni> not -- **not**

·1801 galaubidebun -- weak verb class 1; third person plural preterite of <galáubjan> to believe -- **believed**

12 - afaruh þan þata ...

·1802 afaruh -- adverb; <afar> after, according to + enclitic conjunction; <-uh> but, and, now, therefore -- **after**

·1803 þan -- conjunction; <þan> when, as (long as); then, at that time; but, and, however -- **...**

·1804 þata -- demonstrative used as pronoun; accusative singular neuter of <sa, so, þata> this, that -- **that**

Lesson Text

16:1 jah inwisandins sabbate dagis Marja so Magdalene jah Marja so Iakobis jah Salome usbauhtedun aromata, ei atgaggandeins gasalbodedeina ina. 2 jah filu air

þis dagis afarsabbate atiddjedun du þamma hlaiwa at urrinnandin sunnin. [3] jah qeþun du sis misso: ƕas afwalwjai unsis þana stain af daurom þis hlaiwis? [4] jah insaihƕandeins gaumidedun þammei afwalwiþs ist sa stains; was auk mikils abraba. [5] jah atgaggandeins in þata hlaiw gasehƕun juggalauþ sitandan in taihswai biwaibidana wastjai ƕeitai; jah usgeisnodedun. [6] þaruh qaþ du im: ni faurhteiþ izwis, Iesu sokeiþ Nazoraiu þana ushramidan; nist her, urrais, sai þana staþ þarei galagidedun ina. [7] akei gaggiþ qiþiduh du siponjam is jah du Paitrau þatei faurbigaggiþ izwis in Galeilaian; þaruh ina gasaihƕiþ, swaswe qaþ izwis. [8] jah usgaggandeins af þamma hlaiwa gaþlauhun; dizuh-þan-sat ijos reiro jah usfilmei, jah ni qeþun mannhun waiht; ohtedun sis auk.

[9] usstandands þan in maurgin frumin sabbato ataugida sik frumist Marjin þizai Magdalene, af þizaiei uswarp sibun unhulþons. [10] soh gaggandei gataih þaim miþ imma wisandam, qainondam jah gretandam. [11] jah eis hausjandans þatei libaiþ jah gasaihƕans warþ fram izai, ni galaubidebun.

[12] afaruh þan þata ...

Translation

From the King James version:

[16:1] And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. [2] And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. [3] And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? [4] And when they looked, they saw that the stone was rolled away: for it was very great. [5] And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. [6] And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. [7] But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. [8] And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

[9] Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. [10] And she went and told them that had been with him, as they mourned and wept. [11] And they, when they had heard that he was alive, and had been seen of her, believed not.

[12] After that ...

Grammar

41. The Third Weak Conjugation

The third weak conjugation is characterized by the suffix PIE *-oi- >PGmc *-ai- added to the verbal root. The verbs of this class are typically not derived from other sources, and

are generally *durative* or *stative* (see Section 40). For example, Gothic þuláiþ 'puts up with, endures' (compare also Old High German *dolēt*), Gothic siláiþ 'is silent', Gothic þaháiþ 'is silent' (compare Old High German *dagēt*).

The verb haban 'to have' serves to illustrate the forms of class iii weak verbs. The forms are as follows.

Class iii	**Active**			**Mediopassive**	
	Indicative	**Subjunctive**	**Imperative**	**Indicative**	**Subjunctive**
Present					
1 Sg.	haba	habáu		habada	habáidáu
2	habáis	habáis	habái	habaza	habáizáu
3	habáiþ	habái	habadáu	habada	habáidáu
1 Du.	habōs	habáiwa			
2	habats	habáits	habats		
1 Pl.	habam	habáima	habam	habanda	habáindáu
2	habáiþ	habáiþ	habáiþ	habanda	habáindáu
3	haband	habáina	habandáu	habanda	habáindáu
Past					
1 Sg.	habáida	habáidēdjáu			
2	habáidēs	habáidēdeis			
3	habáida	habáidēdi			
1 Du.	habáidēdu	habáidēdeiwa			
2	habáidēduts	habáidēdeits			

1 Pl.	habáidēdum	habáidēdeima
2	habáidēduþ	habáidēdeiþ
3	habáidēdun	habáidēdeina

Infinitive haban

Pres. Ptc. habands

Past Ptc. habáiþs

The origin of the present forms is unclear. Some scholars propose PIE *kapēti or *kapējéti, though this is less likely than proposing a PIE middle ending *kap-oi. This was then extended by the third singular ending *-ti: *kap-oi > *kap-oi-ti > Gothic habáiþ. Such a middle construction is also consonant with the stativity of many of the verbs of this class.

42. The Fourth Weak Conjugation

The fourth weak conjugation is characterized by the suffix PIE *-nā- > PGmc *-nō- added to the verbal root. The verbs of this class are typically denominative or deverbative. Consider the following examples:

	Nominative	**Stem**	**Meaning**	**Weak iv Infin.**	**Meaning**
Denominative					
	fulls	fulla-	'full'	fullnan	'become full'
	háuhs	háuha-	'high'	us-háuhnan	'be glorified'
	weihs	weiha-	'holy'	weihnan	'be hallowed'
	Strong Infin.	**Past Part.**			
Deverbative					
	andbindan	andbundans	'unbind'	andbundnan	'become unbound'
	fraliusan	fralusans	'lose'	fralusnan	'be lost'

wakan	*wakans	'be awake'	gawaknan	'keep awake'

The verb fullnan 'to become full' serves to illustrate the forms of class iv weak verbs. The forms are as follows.

Class iv	**Active**			**Mediopassive**	
	Indicative	**Subjunctive**	**Imperative**	**Indicative**	**Subjunctive**
Present					
1 Sg.	fullna	fullnáu		-	-
2	fullnis	fullnáis	fulln	-	-
3	fullniþ	fullnái	fullnadáu	-	-
1 Du.	fullnōs	fullnáiwa			
2	fullnats	fullnáits	fullnats		
1 Pl.	fullnam	fullnáima	fullnam	-	-
2	fullniþ	fullnáiþ	fullniþ	-	-
3	fullnand	fullnáina	fullnandáu	-	-
Past					
1 Sg.	fullnōda	fullnōdēdjáu			
2	fullnōdēs	fullnōdēdeis			
3	fullnōda	fullnōdēdi			
1 Du.	fullnōdēdu	fullnōdēdeiwa			
2	fullnōdēduts	fullnōdēdeits			

1 Pl.	fullnōdēdum	fullnōdēdeima
2	fullnōdēduþ	fullnōdēdeiþ
3	fullnōdēdun	fullnōdēdeina

Infinitive fullnan

Pres. Ptc. fullnands

Past Ptc. -

In the past tense, the forms of class iv weak verbs are thus the same as those of class ii, except for the insertion of the -n- suffix. Mediopassive forms are lacking in Gothic for this class of verbs (not unexpectedly, given the intransitive nature of the verbs and their possible origin in the PIE middle voice). There are also no extant forms of past participles.

43. Preterite-Present Verbs

Preterite-present verbs derive their name from the fact that they are in origin preterites of strong verbs, whose present forms fell out of the paradigm, and whose forms were reanalyzed with present sense. The present tense forms are built on what was the second principal part in the singular, and on what was the third principal part in the plural. Frequently infinitive forms and past participles are lacking. These verbs often acquired new finite past tense forms through the mechanism of the dental suffix found in the weak verbs.

Because of their origin in the strong verbs, there are six original classes or gradations of preterite-present verbs.

The **First Class** or **First Gradation** of preterite-present verbs is typified by the verb wáit 'I know'. Its evolution was as follows:

Class I	**1 Sg. Pres.**	**1 Pl. Pres.**	**1 Sg. Past**	**1 Pl. Past**	**Meaning**
PIE	*wóida	*widmé	*wíssōm	*wissmé	'know'
PGmc.	*wait	*witum	*wissō (EG -a)	*wissum	'know'

The forms of first gradation verbs in Gothic are as follows:

1st Gradation

	wáit	láis
	'I know'	'I know
Present Indic.		
1 Sg.	wáit	láis
2	wáist	
3	wáit	
2 Du.	wituts	
3		
1 Pl.	witum	
2	wituþ	
3	witun	
Present Subj.		
1 Sg.	witjáu	
2	witeis	
3	witi	
2 Pl.	witeiþ	
Past Indic.		
1 Sg.	wissa	
2	wisseis	
3	wissa	

2 Pl.	wissēduþ
3	wissēdun
Past Subj.	
1 Sg.	wissēdjáu
2	wissēdeis
3	wissēdi
3 Pl.	wissēdeina
Infinitive	witan
Pres. Part.	witands

The **Second Class** or **Second Gradation** of preterite-present verbs is typified by the verb dáug 'it is good for, profits'. Its evolution was as follows:

Class II	**1 Sg. Pres.**	**1 Pl. Pres.**	**1 Sg. Past**	**1 Pl. Past**	**Meaning**
PIE	*dhóugha	*dhughmé	*dhúktōm	*dhuktmé	'be valid'
PGmc.	*dauǧ	*duǧum	*doxtō (EG *dohta)	*duxtum (EG *dohtum)	'be valid'

Only one form from the second gradation survives in the Gothic documents:

2nd Gradation	
	dáug
	'profits'
Present Indic.	
3 Sg.	dáug

The **Third Class** or **Third Gradation** of preterite-present verbs is typified by the verb kann 'I know (how to)'. Its evolution was as follows:

Class III	1 Sg. Pres.	1 Pl. Pres.	1 Sg. Past	1 Pl. Past	Meaning
PIE	*gónna	*gnnmé	*gnntōm	*gnntmé	'can'
PGmc.	*kann	*kunnum	*kunþō (EG -a)	*kundum	'can'

The forms of third gradation verbs in Gothic are as follows:

3rd Gradation			
	kann	þarf	ga-dars
	'I know'	'I need'	'I dare'
Present Indic.			
1 Sg.	kann	þarf	gadars
2	kan(n)t	þarft	
3	kann		ga-dars
1 Pl.	kunnum	þaúrbum	ga-daúrsum
2	kunnuþ	þaúrbuþ	
3	kunnun	þaúrbun	
Present Subj.			
1 Sg.	kunnjáu		ga-daúrsjáu
2	kunneis		
3	kunnei		
1 Pl.		þaúrbeima	

2	kunneiþ	þaúrbeiþ	
3	kunneina		
Past Indic.			
1 Sg.	kunþa	þaúrfta	ga-daúrsta
2	kunþēs		
3	kunþa		
1 Pl.	kunþēdum		
3	kunþēdun		ga-daúrstēdun
Past Subj.			
1 Sg.	kunþēdjáu		
3	uf-kunþēdi		
2 Pl.	kunþēdeiþ		
Infinitive	kunnan		ga-daúrsan
Pres. Part.	kunnands	þaúrbands	
Past Part.	kunþs	þaúrfts	

The **Fourth Class** or **Fourth Gradation** of preterite-present verbs is typified by the verb skal 'I shall, owe'. Its evolution was as follows:

Class IV	**1 Sg. Pres.**	**1 Pl. Pres.**	**1 Sg. Past**	**1 Pl. Past**	**Meaning**

PIE	*skóla	*sklmé	*skltōm	*skltmé	'shall'
PGmc.	*skal	*skulum	*skulþō (EG -a)	*skulðum	'shall'

The forms of fourth gradation verbs in Gothic are as follows:

4th Gradation

	skal	man	bi-nah	ga-nah
	'I shall'	'I think'	'it is permitted'	'it suffices'
Present Indic.				
1 Sg.	skal	man		
2	skalt			
3	skal		bi-nah	ga-nah
1 Pl.	skulum			
2	skuluþ	ga-munuþ		
3	skulun			
Present Subj.				
1 Sg.	skuljáu			
2		ga-muneis		
3	skuli	muni		
1 Pl.		ga-muneima		
2	skuleiþ	ga-muneiþ		
Past Indic.				
1 Sg.		munda		
3	skulda	ga-munda		

1 Pl.	skuldēdum	ga-mundēdum	
3	skuldēdun	mundēdun	
Past Subj.			
3 Sg.	skuldēdi		
2 Pl.	skuldēdeiþ		
Infinitive		ga-munan	
Pres. Part.		munands	
Past Part.	skulds	munds	bi-naúhts

The **Fifth Class** or **Fifth Gradation** of preterite-present verbs is typified by the verb mag 'I am able, can, may'. Its evolution was as follows:

Class V	**1 Sg. Pres.**	**1 Pl. Pres.**	**1 Sg. Past**	**1 Pl. Past**	**Meaning**
PIE	*mógha	*moghmé	*móktōm	*moktmé	'may'
PGmc.	*maǧ	*maǧum	*maxtō (EG *mahta)	*maxtum (EG *mahtum)	'may'

This is the only verb of the fifth gradation in Gothic. Its forms are as follows:

5th Gradation

mag

'I may'

Present Indic.

1 Sg.	mag
2	magt
3	mag
1 Du.	magu
2	maguts
1 Pl.	magum
2	maguþ
3	magun

Present Subj.

1 Sg.	magjáu
2	mageis
3	magi
1 Pl.	mageima
2	mageiþ

Past Indic.

3 Sg.	mahta
1 Pl.	mahtēdum
3	mahtēdun

Past Subj.

3 Sg.	mahtēdi
3 Pl.	mahtēdeina
Pres. Part.	magands
Past Part.	mahts

The **Sixth Class** or **Sixth Gradation** of preterite-present verbs is typified by the verb ga-mōt 'I find room'. Its evolution was as follows:

Class VI	**1 Sg. Pres.**	**1 Pl. Pres.**	**1 Sg. Past**	**1 Pl. Past**	**Meaning**
PIE	*mōda	*mōdmé	*mōssōm	*mōssmé	'must'
PGmc.	*mōt	*mōtum	*mōssō (EG -a)	*mōssum	'must'

The forms of sixth gradation verbs in Gothic are as follows:

6th Gradation			
	ga-mōt	ōg	áih
	'I find room'	'I fear'	'I have'
Present Indic.			
1 Sg.		ōg	áih, áig
3	ga-mōt		áih, áig
1 Pl.			áihum, áigum
2			áihuþ
3			áigun

Present Subj.			
2 Sg.		ōgjeis	
3	ga-mōteima		áigi
2 Pl.			áigeiþ
3			áigeina
Imperative			
2 Sg.		ōgs	
2 Pl.		ōgeiþ	
Past Indic.			
1 Sg.		ōhta	
3		ōhta	áihta
3 Pl.	ga-mostēdun	ōhtēdun	áihtēdun
Past Subj.			
2 Sg.			áihtēdeis
Infinitive			faír-áihan
Pres. Part.		ōgands	áihands, áigands

The present participle of ōgs also survives in the compound adjective un-agands 'fearless'. The verb -áihan 'to have' may have originally been a verb of class VII. Its infinitive appears only in the compound form faír-áihan 'to partake of'.

44. Anomalous Verbs

The so-called anomalous verbs are actually the remnants of athematic verbs. The only two such verbs are im 'I am' and wiljáu 'I will'. The verb im 'I am' is athematic in the present indicative and subjunctive, but forms a suppletive system with the verb wisan 'to be', whose forms supply the infintive and the remaining elements of the paradigm. The paradigm is therefore as follows:

wisan 'be'	Indicative	Subjunctive	Imperative
Present			
1 Sg.	im	sijáu	
2	is	sijáis	sái, sijáis
3	ist	sijái	sijái
1 Du.	siju	*sijáiwa	
2	*sijuts	*sijáits	*sijáits
1 Pl.	sijum	sijáima	sijáima
2	sijuþ	sijáiþ	sijáiþ
3	sind	sijáina	sijáina
Past			
1 Sg.	was	wēsjáu	
2	wast	wēseis	
3	was	wēsi	
1 Du.	wēsu	wēseiwa	
2	wēsuts	wēseits	

1 Pl.	wēsum	wēseima
2	wēsuþ	wēseiþ
3	wēsun	wēseina

Infinitive wisan

Pres. Ptc. wisands

Past Ptc.

The optative forms are used for the imperative, apart from the possible form sái. There are also forms sium and siuþ alternating with sijum and sijuþ, respectively. The initial vowel of ist combines with a preceding vowel in a few common phrases: ni ist > nist; þata ist > þatist; kara ist > karist.

The verb wiljáu 'I will' does not retain any present indicative forms in Gothic. Only preterite subjunctive forms remain (though in Old English only the present subjunctive), which are used in place of the present indicative. From these were built a new infinitive and weak past tense. The forms are therefore as follows:

wiljan 'will'

Present

1 Sg.	wiljáu
2	wileis
3	wili
1 Du.	
2	wileits
1 Pl.	wileima
2	wileiþ

3	wileina	
	Indicative	**Subjunctive**
Past		
1 Sg.	wilda	wildēdjáu
2	wildēs	wildēdeis
3	wilda	wildēdi
1 Du.	wildēdu	wildēdeiwa
2	wildēduts	wildēdeits
1 Pl.	wildēdum	wildēdeima
2	wildēduþ	wildēdeiþ
3	wildēdun	wildēdeina
Infinitive	wiljan	
Pres. Ptc.	wiljands	
Past Ptc.		

45. Word Derivation

Words in Gothic are generally simple, derivative, or compound. Simple words have no discernable internal parts with meaning of their own. Take for example the nouns atta 'father', áihs 'oath', dags 'day', fótus 'foot', stáins 'stone', waúrd 'word'. Nouns may be derived from other words, such as adjectives and verbs, by means of various suffixes and prefixes. For example suffixation converts the adjective laggs 'long' into the noun laggei 'length', manags 'much' into managei 'multitude', milds 'mild' into mildiþa 'mildness'. Examples of nouns derived from verbs are the following: dragk 'a drink' from drigkan 'to drink', saggws 'song' from siggwan 'to sing', giba 'gift' from giban 'to give', un-witi 'ignorance' from *witan 'to know'. Compound nouns are formed by the conjoining of two

or more words to form a noun. In Gothic, the second element is always a noun, though the first element can be a noun, adjective, or particle. When the first element is an a-stem noun or adjective, the -a- of the stem usually remains: áihɯa-tundi 'thornbush', dwala-waúrdei 'foolish talk', weina-triu 'vine'. The -a- remains in short ja-stems, but not in long ja-stems: midja-sweipáins 'the flood', niuja-satiþs 'novice'; but arbi-numja 'heir', agláiti-waúrdei 'indecent language'. The ō-, jō-, i-, and u-stems generally retain their stem vowels when they form the first element of compounds: mōta-staþs 'toll-place', þūsundi-faþs 'leader of a thousand men', mari-sáiws 'sea', fōtu-baúrd 'footboard'. The n-stem nouns employ -a- in compounds: áuga-daúrō 'window', staua-stōls 'judgement seat'. When consonant stems form the first member of a compound, they sometimes employ the vowel -a- by analogy with the a-stems, e.g. brōþra-lubō 'brotherly love' and nahta-mats 'supper'.

Examples of simple adjectives are baírhts 'bright', fagrs 'fair', háils 'whole', siuks 'sick'. Adjectives, like nouns, could be derived by means of prefixes: ana-siuns 'visible', fram-aldrs 'very old', un-fagrs 'unfit'. They could likewise be derived through suffixes: the noun stáins 'stone' yields the adjective stáinahs 'stony', waúrd 'word' yields waúrdahs 'verbal'. Nominal composition might even result in an adjective, the so-called *bahuvrīhi* or *exocentric* compound, which describes a person or thing related to the elements of the compound. Modern English is replete with examples: a *blackbelt* is not a belt, but a martial artist possessing a belt which is black; *Blackbeard* is not a beard, but a pirate whose beard is black; *well-intentioned* descibes a person with good intentions. Examples in Gothic are manag-falþs 'having many parts, manifold', láus-handus 'empty-handed'.

Examples of some simple verbs are the following: gaggan 'go', lētan 'let', lisan 'gather', niman 'take', waírþan 'become'. Verbs were often derived from nouns and adjectives by means of prefixes and suffixes. For example, the noun áigin 'property' gives ga-áigin-ōn 'take possession of'; skalks 'servant' gives skalkinōn 'serve'. Many members of the weak verb classes are examples of just such a process, though at times it is difficult to discern which is primary, the nominal item or the verbal. For example, fisks 'a fish' vs. fiskōn 'to fish'; namō 'a name' vs. namnjan 'to name'; weihs 'holy' vs. weihnan 'become holy'.

The following sections provide charts listing the most common prefixes and suffixes employed in noun, adjective, and verb derivation.

45.1. Nominal and Adjectival Prefixes

Nouns and adjectives employ the same prefixes in the process of derivation. The following chart gives many of the more important prefixes, together with their antecedents in the proto-languages, as well as some examples of their use within Gothic.

Prefix	Meaning	PGmc	PIE	Example	Meaning
af	from, off	*av	*apó	af-drugkja	drunkard
				af-guþs	godless
				af-lēts	forgiveness

afar	after, next	*afar	*ápo- + -ero	afar-dags	the next day
				afar-sabbatus	the first day after the Sabbath
ana	on, upon	*ana	*an(u)	ana-busns	command
				ana-minds	supposition
				ana-qiss	blasphemy
				ana-siuns	visible
				ana-waírþs	future
and(a)	against, toward	*andV	*antV	and-áugi	face
				anda-hafts	answer
				anda-nahti	evening
				anda-þahts	circumspect
at	at, to	*ad	*ad	at-aþni	year
				at-witáins	observation
bi	by	*bi	*bhi	bi-háit	strife
				bi-sitands	neighbor
dis	apart, asunder	Lat. dis-?	*d(w)is?	dis-wiss	dissolution
faír	around, through	*fer(i)	*per(i)	faír-weiti	spectacle
faúr(a	before, for	*fur(a/i)	*pr(o/i)	faúr-hāh	curtain

)					
				faúr-stasseis	chief ruler
				faúra-daúri	street
				faúra-gagga	steward
				faúra-hāh	curtain
fra	before	*fra	*pro	fra-gifts	gift, promise
				fra-waúrhts	sin
				fra-weit	revenge
fram	from	*fram	*pro-mo	fram-aldrs	very old
				fram-gāhts	progress
ga	near, at, with	*ga	*kom	ga-baúrþs	birth
				ga-bruka	fragment
				ga-dōfs	becoming, fit
				ga-guþs	pious
				ga-hugds	thought
				ga-juk	pair
				ga-munds	remembrance
				ga-skafts	creation
				ga-waúrstwa	fellow worker
hindar	behind	*hindar	*ki-n-d-ero?	hindar-weis	deceitful
id	again	*eð	*eti	id-weit	reproach

in	in	*in	*eni	in-ahs	sober
				in-gardja	one of the same household
				in-ilō	excuse
				in-kunja	countryman
inna	within	*inna	*eni-no?	inna-kunds	of the same household
miss(a)	various, false	*missa	*mit-tā?	missa-dēþs	misdeed
				missa-leiks	various
				missa-qiss	discord
miþ	with, under, between	*miþ	*me-ta	miþ-gardi-waddjus	partition wall
				miþ-ga-sinþa	travelling companion
				miþ-wissei	conscience
uf	up, under	*uv	*upó	uf-áiþeis	under an oath
				uf-háuseins	obedience
				uf-kunþi	knowledge
ufar	over, above	*uvar	*uper(i)	ufar-fulls	overfull
				ufar-gudja	chief priest
un	not, un-	*un	*n	un-agei	fearlessness
				un-baírands	barren
				un-frōdei	without understanding

				un-háili	disease
				un-mahts	infirmity
us	out of, utterly	*ūz	*ūs	us-filh	burial
				us-kunþs	well-known
				us-qiss	accusation
				us-stass	resurrection
wiþra	against	*wiþra	*wi- + -tero	wiþra-waírþs	opposite

45.2. Nominal Suffixes

Some suffixes were employed solely to derive nouns. The following chart gives many of the more important suffixes used to derive nouns, together with their antecedents in the proto-languages, as well as some examples of their use within Gothic.

Suffix	Use	PGmc	PIE	Example	Meaning
and	agent noun	*Vnd	*Vnt	bisitands	neighbor
				frijōnds	friend
				fijands	enemy
				nasjands	savior
arja	agent noun	Lat. *ārius*		bōkareis	scribe
				láisareis	teacher
				sōkareis	disputer
assu, inassu	abstract noun	*(Vn)ass	*(Vn)-ad-t	ibnassus	evenness
				ufarassus	overflow

				blōtinassus	worship
				hōrinassus	adultery
dūþi	abstract noun	*dūþi	*tūti	ajukdūþs	eternity
				managdūþs	abundance
				gamáindūþs	communion
ein	abstract noun	*īn	*īn	áudagei	blessedness
				diupei	depth
				laggei	length
iþa	abstract noun	*iþ	*it	aggwiþa	anguish
				dáubiþa	deafness
				swēiþa	honor
n	abstract noun	*Vn	*Vn	dáupeins	baptizing, baptism
				laþōns	calling, invitation
				libáins	living, life
ōþu	abstract noun	*ōþ	*āt	gáunōþus	mourning
				gabaúrjōþus	pleasure
ubni, ufni	abstract noun	*uvnja	*mnjo	fastubni	observance
				fráistubni	temptation
				waldufni	power
				wundufni	wound

þwa	abstract noun	*þwa	*two	fijaþwa	hatred
				frijaþwa	love
				saliþwōs (pl.)	dwelling

45.3. Adjectival Suffixes

Other suffixes were employed specifically to derive adjectives from other elements. The following chart gives many of the more important suffixes used in deriving adjectives, together with their antecedents in the proto-languages, as well as some examples of their use within Gothic.

Suffix	Use	PGmc	PIE	Example	Meaning
aga, aha	relation	*aga, aha	*oko	áudags	blessed
				grēdags	hungry
				áinaha	only
				stáinahs	stony
eiga	relation	*īga	*īko	hrōþeigs	victorious
				láiseigs	apt to teach
				mahteigs	mighty
				waúrstweigs	effective
eina	material	*īna	*īno	aírþeins	earthen
				áiweins	eternal
				barizeins	of barley
				gulþeins	golden
				gumeins	male
iska	quality	*isko	*isko	barnisks	childish

funisks	fiery
gudisks	godly
mannisks	human
iudaíwisks	Jewish

45.4. Verbal Prefixes

Many of the prefixes listed above are also used in forming verbs. There are, however, a few which are proper only to verbs within Gothic. The following chart gives the more important prefixes applied to verbs, together with their antecedents in the proto-languages, as well as some examples of their use within Gothic.

Prefix	Meaning	PGmc	PIE	Example	Meaning
af	from, off	*av	*apó	af-áikan	deny
				af-gaggan	go away
				af-lētan	dismiss
afar	after, next	*afar	*ápo- + -ero	afar-gaggan	follow
ana	on, upon	*ana	*an(u)	ana-áukan	add to
				ana-háitan	call on
				ana-hneiwan	stoop down
and	against, toward	*and	*ant	and-bindan	unbind
				and-niman	receive
				and-standan	withstand
at	at, to	*ad	*ad	at-áugjan	show
				at-giban	give up

				at-saíhuan	take heed
				at-tēkan	touch
bi	by	*bi	*bhi	bi-áukan	add to
				bi-leiban	remain
				bi-rinnan	run about
dis	apart, asunder	Lat. dis-	*d(w)is?	dis-dáiljan	share
				dis-sitan	settle upon
				dis-taíran	tear asunder
du	to, at	*tō?	?	du-at-gaggan	go to
				du-ginnan	begin
				du-rinnan	run to
faúr(a)	before, for	*fur(a/i)	*pr(o/i)	faúr-biudan	forbid
				faúr-gaggan	pass by
				faúr-qiþan	excuse
				faúra-gaggan	go before
				faúra-standan	govern
fra	before	*fra	*pro	fra-giban	give
				fra-itan	devour
				fra-lētan	liberate
ga	near, at, with	*ḡa	*kom	ga-baíran	bring forth
				ga-háitan	call together

				ga-kiusan	approve
				ga-taíran	destroy
hindar	behind	*hindar	*ki-n-d-ero?	hindar-leiþan	go behind
in	in	*in	*eni	in-brannjan	put in the fire
				in-saíhuan	look at
tus	(pejorative)	*tuz	*dus	tuz-wērjan	doubt
twis	two, separate, apart	*twis	*dwis	twis-standan	depart from one, diverge
þaírh	through	*þerx	*ter-kwe	þaírh-baíran	carry through
				þaírh-gaggan	go through
				þaírh-wisan	remain
uf	up, under	*uv	*upó	uf-blēsan	blow up
				uf-brikan	reject
				uf-dáupjan	baptize
				uf-háusjan	submit
				uf-ligan	lie under
ufar	over, above	*uvar	*uper(i)	ufar-gaggan	trangress
				ufar-munnōn	forget
				ufar-steigan	mount up
und	to, toward	*unþ	*nt	und-greipan	seize

				und-rinnan	run to
unþa	away from	*unþa	*nto	unþa-þliuhan	escape
us	out of, utterly	*ūz	*ūs	us-anan	expire
				us-dreiban	drive out
				us-láubjan	permit
				us-qiþan	proclaim
wiþra	against	*wiþra	*wi- + -tero	wiþra-gaggan	go to meet
				wiþra-mōtjan	go to meet

45.5. Verbal Suffixes

The most common suffixes employed in deriving verbs have actually been dealt with separately. These are in fact the suffixes of most of the weak verb classes. In many instances, however, such derivation had taken place long before Gothic became a separate language in the Germanic family. There are, however, a few additional suffixes used to derive verbs; but they are not sufficiently numerous to form separate verb classes as such. The following chart lists these suffixes, together with their antecedents in the proto-languages, as well as some examples of their use within Gothic.

Suffix	Use	PGmc	PIE	Example	Meaning
atjan	intensive	*at-jan	*ad-jan	laúhatjan	lighten
				káupatjan	buffet, beat
				swōgatjan	sigh, groan
inōn		*in-ōn		gudjinōn	be a priest
				ga-áiginōn	take possession of
				skalkinōn	serve

hōrinōn commit adultery

Gothic Online

Lesson 10

Todd B. Krause and Jonathan Slocum

Gothic Wanderings, 401-418

The death of Gainas in 401 stirred Alaric to break the recent treaty and to move from the land granted to the Goths in Macedonia and strike at Italy itself. Alaric eventually attacked Milan, but Roman forces under the command of Stilicho arrived in March 402 and forced him to abandon the attack. Alaric's forces retreated along the northern bank of the river Po, then crossed the river and turned south. They attacked the city Hasta-Asti, but failed to take it; they then retreated upstream to Pollentia-Pollenzo.

Stilicho's forces pursued; among them were Alanic troops under the command of Saul. On Easter Sunday of 402, Stilicho handed over command to the pagan Saul, who proceeded to lead an unexpected attack against Alaric's forces. Alaric was caught off guard, and his infantry suffered heavy losses. He nevertheless managed to save his cavalry, and with them he counterattacked, pushing back the Alans and killing Saul. The Goths then withdrew into the mountains. Evidently a treaty was struck between Stilicho and Alaric.

The Gothic forces left Italy south of the river Po and headed to Verona where they stopped. Sometime later, Stilicho and the Alans attacked again, and the Goths again withdrew into the mountains. Their points of escape were blocked; they were seized by hunger and disease, and large groups of Alaric's forces began to desert. Two Gothic leaders, Ulfilas and Sarus, joined the Romans. The remaining Goths departed Italian territory and continued to ravage the countryside of Illyricum.

Alaric's forces remained relatively confined in Illyricum until the Alans, Vandals, and Suevi together crossed the Rhine into Gaul. Starting in 408, the Eastern and Western empires began a period of reconciliation, which obviated the tactical usefulness of Alaric's treaty with Constantinople. He therefore led his troops to Emona-Laibach in the Julian Alps, and then occupied surrounding areas. Shortly thereafter, Alaric threatened to invade Italy if he did not receive four thousand pounds of gold -- roughly the annual income of a Roman senator, but also an amount on which about 90,000 people could live decently, yielding a possible estimate of the size of Alaric's forces.

Stilicho persuaded Rome to pay the sum, and Alaric was taken into Roman service. He commanded combined Roman and Gothic troops which he led into Gaul against the usurper Constantine. The previously agreed sum of money probably never reached Alaric, since Stilicho was quickly overthrown. In the ensuing instability, a large number of barbarians joined Alaric's forces. Sarus remained with the Romans to take Stilicho's place, having his Hunnic bodyguard killed to secure his position.

Alaric tried to negotiate new terms with the emperor Honorius, but was rejected and therefore quickly moved into Italy. By October of 408 they surrounded Rome and cut off all her supplies. In their desperation, the Romans handed over to Alaric five thousand pounds of gold, thirty thousand pounds of silver, four thousand silk robes, three thousand purple-dyed furs, and three thousand pounds of pepper. In addition Alaric demanded that an embassy be sent to obtain a peace treaty from Honorius, but this never amounted to anything. At the end of 408 Alaric set up camp in Tuscany.

As a result of the economic straits imposed by the Goths' plundering of Rome, their spoils were devalued. This, combined with their subsequent pillaging of those areas which supplied their food, forced Alaric to seek a permanent home for his people. He began negotiations in early 409 with Honorius, but the emperor would not listen, and subsequently marched out with his own forces, accompanied by an auxiliary of Dalmatian troops, to attack Alaric. At this point Alaric was joined by his brother-in-law Athaulf, who led a contingent of combined Gothic and Hunnic cavalry. Alaric managed to defeat the emperor's Dalmatian troops, and again struck up negotiations, demanding Noricum and Venetia.

When that and a second series of negotiations broke down, Alaric again marched on Rome in late 409. The city again capitulated, and Alaric convinced the senate to declare Attalus emperor. Attalus appointed Alaric chief commander of the military, and Athaulf commander of the cavalry, but appointed an anti-Gothic partisan as the senatorial representative. Attalus was baptized by the Arian bishop Sigesar.

At this point it was in Roman, and Gothic, tactical interests to conquer Africa, which was the primary source of Roman grain. Attalus determined to take the region, but failed to accept Gothic assistance, and so the attack failed. Eventually Alaric had Attalus stripped of his office.

Alaric once again renewed negotiations with Honorius, meeting him in person in a small town in the Alps. At the same time, however, Sarus attacked Alaric's forces, and the result was that Honorius again broke off the talks. Alaric and his forces decided to move against Rome once more. They captured the city and continued to plunder it for the next three days. Athaulf captured the emperor's sister, Galla Placidia.

The Goths left as swiftly as they came, and proceeded to march south through Italy. They eventually tried to get to Sicily, but had to abort the attempt by reason of the weather and lack of ships. They eventually retraced their steps and headed north for Campania. There they set up a camp, but Alaric finally died in Bruttium before the year 410 drew to a close.

Athaulf became Gothic king after Alaric. In 411, through the mediation of Attalus, Athaulf struck an accord with Iovinus, the Gallic leader of a Burgundian-Alanic coalition who had recently taken over imperial authority. Sarus too joined the forces of Iovinus. Iovinus tried to consolidate his power on the Italian peninsula, but Athaulf unexpectedly led his forces out of Italy and destroyed Sarus's forces in the process. When Iovinus failed to make Athaulf coemperor, the latter broke his ties with Iovinus and began negotiations with representatives of Honorius, who promised to settle the Goths in Gaul. They reached an agreement sometime in 413.

Iovinus was subsequently captured by the Goths in Valence. In keeping with history,

however, Honorius again broke his agreement with the Goths on the pretext that Galla Placidia would first have to be released. Angered once again, the Goths proceeded to ravage Gaul. They capured Narbonne and Toulouse, but failed in an attempt to take Marseille, where Athaulf was wounded.

In January 414, Athaulf married Galla Placidia in Narbonne. The wedding was conducted in Roman fashion. Athaulf seemed ready to cease his wars against Rome and make peace. He relocated to Barcelona, where before long his wife gave birth to a son, baptized with the name Theodosius. Unfortunately the child died shortly thereafter, in 415. Athaulf himself was assassinated in August or September of the same year. He was killed by one of the men in his entourage, by the name of Dubius or Eberwolf, while he and his company were inspecting their horses.

Sarus's brother Sigeric became king, but this lasted only a week. During this short period, he had Athaulf's children by his first wife killed, and humiliated Galla Placidia. In September 415 the Goths chose Valia as their king and resolved to contiue the war against Rome. Again in search of food stores, they marched into the Iberian peninsula intent on crossing into Africa. When they realized they could not cross the Straits of Gibraltar, they abandoned the plan and ultimately, in the spring of 416, Valia surrendered to Constantius, the military commander of the Western imperial forces. Constantius provided supplies for roughly fifteen thousand troops and their retinue, while the Goths turned over Galla Placidia. The Goths then set themselves to expelling imperial enemies from the Spanish peninsula, first turning against the Vandals, then against the Alans, who subsequently formed their own alliance. In 418 Constantius ordered the Goths to desist and called them to Gaul. The Goths were ordered to the valley of the Goronne between Toulouse and Bordeaux.

Valia died in 418 and was succeeded by Theodoric. This marked the beginning of a new period of Gothic power. So ended a biblical 40 years of wandering without a homeland, the result of events set in motion by the advent of the Huns. The Goths were finally in a position to construct an empire of their own: Theodoric's dynasty would go unbroken until 507, and the Goths were secured as a force with which neighboring empires would need to negotiate, recognizing the leadership of the Gothic king and sending hostages to his court. So rose the Visigothic tribe to power.

Reading and Textual Analysis

The following passage is 1 Corinthians 13:1-12. Much of the first verse has not survived. In I Corinthians 13.2 we find praúfētjans 'prophecy' The nominative form of this word is generally the neuter plural praúfētja (see verse 13.8). Although deriving ultimately from the Greek prophēteía, the fact that the accented vowel in Greek is merely a glide in Gothic shows that the word is most likely borrowed from the Latin prophētia.

In I Corinthians 13.4 we find the phrase friaþwa usbeisneiga ist, sels ist 'charity is patient, is kind'. Note here the change in gender between usbeisneiga (fem. nom. sg.) and sēls (masc. nom. sg.). In Gothic, nouns grammatically feminine are occasionally treated as masculines, or as neuters when denoting things.

Verse 13.7 contains an interesting display of repetition: allata þuláiþ, allata galáubeiþ, all wēneiþ, alla gabeidiþ 'bears everything, believes everything, hopes everything, endures all things'. Note the alternation between adjectival (*zero*) and pronominal (-ata) endings in

the neuter plural. The Greek uses the same form, pánta, in each phrase.

In 1 Corinthians 13.12 we find a somewhat idiomatic phrase: in frisahtái, literally 'in an image'. Evidently by extension this meant 'in an ephemeral view, in a mere reflection', leading to the sense 'darkly, unclearly, imperfectly'.

13:1 - .... aiþþau klismo klismjandei.

·1805 aiþþau -- conjunction; <áiþþáu> or, else -- **or**

·1806 klismo -- weak noun, feminine; nominative singular of <klismō> cymbal -- **a... cymbal**

·1807 klismjandei -- weak verb class 1; nominative singular feminine of present participle of <klismjan> to clang -- **tinkling**

2 - jah jabai habau praufetjans jah witjau allaize runos jah all kunþi jah habau alla galaubein, swaswe fairgunja miþsatjau, iþ friaþwa ni habau, ni waihts im.

·1808 jah -- conjunction; <jah> and, also -- **and**

·1809 jabai -- conjunction; <jabái> if, even if, although -- **though**

·1810 habau -- weak verb class 3; first person singular present subjunctive of <haban> to have -- **I have**

·1811 praufetjans -- irregular noun, masculine/neuter; accusative plural of <praúfētja> prophecy -- **(the gift of) prophecy**

·1812 jah -- conjunction; <jah> and, also -- **and**

·1813 witjau -- preterite present verb; first person singular present subjunctive of <*witan> to know -- **understand**

·1814 allaize -- adjective used as substantive; genitive plural neuter of <alls> all, every -- **all**

·1815 runos -- strong noun, feminine; accusative plural of <rūna> mystery, secret -- **the mysteries** # literally 'the mysteries of all things'

·1816 jah -- conjunction; <jah> and, also -- **and**

·1817 all -- adjective; accusative singular neuter of <alls> all, every -- **all**

·1818 kunþi -- strong noun, neuter; accusative singular of <kunþi> knowledge -- **knowledge**

·1819 jah -- conjunction; <jah> and, also -- **and**

·1820 habau -- weak verb class 3; first person singular present subjunctive of <haban> to have -- **(though I) have**

·1821 alla -- adjective; accusative singular feminine of <alls> all, every -- **all**

·1822 galaubein -- strong noun, feminine; accusative singular of <galáubeins> faith, belief -- **faith**

·1823 swaswe -- conjunction; <swaswē> as, just as; so as; so as to, so that -- **so that**

·1824 fairgunja -- strong noun, neuter; accusative plural of <faírguni> mountain

-- **mountains**

·1825 miþsatjau -- weak verb class 1; first person singular present subjunctive of <miþsatjan> to move, to remove -- **I could remove**

·1826 iþ -- conjunction; <iþ> but, however, if -- **and**

·1827 friaþwa -- strong noun, feminine; accusative singular of <friaþwa> love, charity -- **charity**

·1828 ni -- adverb; <ni> not -- **not**

·1829 habau -- weak verb class 3; first person singular present subjunctive of <haban> to have -- **have**

·1830 ni -- adverb; <ni> not -- **no-**

·1831 waihts -- strong noun, feminine; nominative singular of <waíhts> thing -- **-thing**

·1832 im -- strong verb class 5; athematic first person singular of <wisan> to be -- **I am**

3 - jah jabai fraatjau allos aihtins meinos, jah jabai atgibau leik mein ei gabrannjaidau, iþ friaþwa ni habau, ni waiht botos mis taujau.

·1833 jah -- conjunction; <jah> and, also -- **and**

·1834 jabai -- conjunction; <jabái> if, even if, although -- **though**

·1835 fraatjau -- weak verb class 1; first person singular subjunctive of <fraatjan> to give as food -- **I bestow... (to feed the poor)**

·1836 allos -- adjective; accusative plural feminine of <alls> all, every -- **all**

·1837 aihtins -- strong noun, feminine; accusative plural of <áihts> possession -- **possessions**

·1838 meinos -- possessive adjective; accusative plural feminine of <meins> my, mine -- **my**

·1839 jah -- conjunction; <jah> and, also -- **and**

·1840 jabai -- conjunction; <jabái> if, even if, although -- **though**

·1841 atgibau -- strong verb class 5; first person singular present subjunctive of <atgiban> to give, deliver -- **I give**

·1842 leik -- strong noun, neuter; accusative singular of <leik> body, flesh -- **body**

·1843 mein -- possessive adjective; accusative singular neuter of <meins> my, mine -- **my**

·1844 ei -- conjunction; <ei> that, so that; whether; (relative particle) -- **to**

·1845 gabrannjaidau -- weak verb class 1; third person singular passive present subjunctive of <gabrannjan> to burn -- **be burned**

·1846 iþ -- conjunction; <iþ> but, however, if -- **and**

·1847 friaþwa -- strong noun, feminine; accusative singular of <friaþwa> love,

charity -- **charity**

·1848 ni -- adverb; <ni> not -- **not**

·1849 habau -- weak verb class 3; first person singular present subjunctive of <haban> to have -- **have**

·1850 ni -- adverb; <ni> not -- **no-**

·1851 waiht -- strong noun, feminine; accusative singular of <waíhts> thing -- **-thing**

·1852 botos -- strong noun, feminine; genitive singular of <bōta> advantage -- **...**

·1853 mis -- personal pronoun; dative singular of <ik> I -- **me**

·1854 taujau -- weak verb class 1; first person singular subjunctive of <táujan> to do, to make -- **it profiteth** # literally, 'I make no bit of profit for myself'

4 - friaþwa usbeisneiga ist, sels ist: friaþwa ni aljanoþ; friaþwa ni flauteiþ, ni ufblesada,

·1855 friaþwa -- strong noun, feminine; nominative singular of <friaþwa> love, charity -- **charity**

·1856 usbeisneiga -- adjective; nominative singular feminine of <usbeisneigs> long-suffering, patient -- **suffereth long**

·1857 ist -- strong verb class 5; athematic third person singular of <wisan> to be -- **...**

·1858 sels -- adjective; nominative singular masculine of <sēls> kind, good -- **kind** # though masculine, this refers to friaþwa

·1859 ist -- strong verb class 5; athematic third person singular of <wisan> to be -- **(and) is**

·1860 friaþwa -- strong noun, feminine; nominative singular of <friaþwa> love, charity -- **charity**

·1861 ni -- adverb; <ni> not -- **not**

·1862 aljanoþ -- weak verb class 2; third person singular of <aljanōn> to envy -- **envieth**

·1863 friaþwa -- strong noun, feminine; nominative singular of <friaþwa> love, charity -- **charity**

·1864 ni -- adverb; <ni> not -- **not**

·1865 flauteiþ -- weak verb class 1; third person singular of <fláutjan> be pretentious -- **vaunteth... itself**

·1866 ni -- adverb; <ni> not -- **not**

·1867 ufblesada -- strong verb class 7; third person singular passive present of <ufblēsan> to puff up -- **is... puffed up**

5 - ni aiwiskoþ, ni sokeiþ sein ain, ni ingramjada, nih mitoþ ubil,

·1868 ni -- adverb; <ni> not -- **not**

·1869 aiwiskoþ -- weak verb class 2; third person singular present of <áiwiskōn>

to act unseemly -- **doth... behave itself unseemly**

·1870 ni -- adverb; <ni> not -- **not**

·1871 sokeiþ -- weak verb class 1; third person singular present of <sōkjan> to seek, ask -- **seeketh**

·1872 sein -- possessive adjective; accusative singular neuter of <*seins> one's own -- **her**

·1873 ain -- adjective used as substantive; accusative singular neuter of <áins> alone, only -- **own**

·1874 ni -- adverb; <ni> not -- **not**

·1875 ingramjada -- weak verb class 1; third person singular passive present of <ingramjan> to provoke -- **is... (easily) provoked**

·1876 nih -- adverb; <ni> not + enclitic conjunction; <-uh> but, and, now, therefore -- **no**

·1877 mitoþ -- weak verb class 2; third person singular of <mitōn> to think, consider -- **thinketh**

·1878 ubil -- adjective used as substantive; accusative singular neuter of <ubils> bad, evil -- **evil**

6 - nih faginoþ inwindiþai, miþfaginoþ sunjai;

·1879 nih -- adverb; <ni> not + enclitic conjunction; <-uh> but, and, now, therefore -- **not**

·1880 faginoþ -- weak verb class 2; third person singular of <faginōn> to rejoice -- **rejoiceth**

·1881 inwindiþai -- strong noun, feminine; dative singular of <inwindiþa> injustice -- **in iniquity**

·1882 miþfaginoþ -- weak verb class 2; third person singular of <miþfaginōn> to rejoice with -- **(but) rejoiceth**

·1883 sunjai -- strong noun, feminine; dative singular of <sunja> truth -- **in the truth**

7 - allata þulaiþ, allata galaubeiþ, all weneiþ, alla gabeidiþ.

·1884 allata -- adjective used as substantive; accusative singular neuter of <alls> all, every -- **all things**

·1885 þulaiþ -- weak verb class 3; third person singular of <þulan> to endure, to bear -- **beareth**

·1886 allata -- adjective used as substantive; accusative singular neuter of <alls> all, every -- **all things**

·1887 galaubeiþ -- weak verb class 1; third person singular of <galáubjan> to believe -- **believeth**

·1888 all -- adjective; accusative singular neuter of <alls> all, every -- **all things**

·1889 weneiþ -- weak verb class 1; third person singular of <wenjan> to hope, to expect -- **hopeth**

·1890 alla -- adjective; accusative plural neuter of <alls> all, every -- **all things**

·1891 gabeidiþ -- strong verb class 1; third person singular of <gabeidan> to abide, to await -- **endureth**

8 - friaþwa aiw ni gadriusiþ, iþ jaþþe praufetja gatairanda jaþþe razdos gaƕeiland jaþþe kunþi gataurniþ.

·1892 friaþwa -- strong noun, feminine; nominative singular of <friaþwa> love, charity -- **charity**

·1893 aiw -- strong noun, masculine; accusative singular of <áiws> time, lifetime, age, eternity -- **-ever**

·1894 ni -- adverb; <ni> not -- **n-**

·1895 gadriusiþ -- strong verb class 2; third person singular of <gadriusan> to fall, fail -- **faileth**

·1896 iþ -- conjunction; <iþ> but, however, if -- **but**

·1897 jaþþe -- conjunction; <jaþþē> and if, whether -- **whether (there be)**

·1898 praufetja -- irregular noun, masculine/neuter; nominative plural of <praúfētja> prophecy -- **prophecies**

·1899 gatairanda -- strong verb class 4; third person plural passive present of <gataíran> to destroy, to break -- **they shall fail**

·1900 jaþþe -- conjunction; <jaþþē> and if, whether -- **whether (there be)**

·1901 razdos -- strong noun, feminine; nominative plural of <razda> tongue, language -- **tongues**

·1902 gaƕeiland -- weak verb class 3; third person plural of <gaƕeilan> to cease -- **they shall cease**

·1903 jaþþe -- conjunction; <jaþþē> and if, whether -- **whether (there be)**

·1904 kunþi -- strong noun, neuter; nominative singular of <kunþi> knowledge -- **knowledge**

·1905 gataurniþ -- weak verb class 4; third person singular of <gataúrnan> to vanish, to be destroyed -- **it shall vanish away**

9 - suman kunnum jah suman praufetjam.

·1906 suman -- adverb; <suman> once, formerly; in part -- **(for) in part**

·1907 kunnum -- preterite present verb; first person plural of <kunnan> to know -- **we know**

·1908 jah -- conjunction; <jah> and, also -- **and**

·1909 suman -- adverb; <suman> once, formerly; in part -- **in part**

·1910 praufetjam -- weak verb class 1; first person plural of <praúfētjan> to prophesy -- **we prophesy**

10 - biþe qimiþ þatei ustauhan ist, gataurniþ þatei us dailai ist.

·1911 biþe -- conjunction; <biþē> while, when, after that, as soon as; then, thereupon -- **but when**

·1912 qimiþ -- strong verb class 4; third person singular of <qiman> to come, arrive -- **is come**

·1913 þatei -- relative pronoun; nominative singular neuter of <saei> who, he who, which -- **that which**

·1914 ustauhan -- strong verb class 2; nominative singular neuter of preterite participle of <ustiuhan> to lead out; to complete -- **perfect**

·1915 ist -- strong verb class 5; athematic third person singular of <wisan> to be -- **is**

·1916 gataurniþ -- weak verb class 4; third person singular of <gataúrnan> to vanish, to be destroyed -- **(then)... shall be done away**

·1917 þatei -- relative pronoun; nominative singular neuter of <saei> who, he who, which -- **that which**

·1918 us -- preposition; <us> out, out of, from -- **in**

·1919 dailai -- strong noun, feminine; dative singular of <dáils> share, portion -- **part**

·1920 ist -- strong verb class 5; athematic third person singular of <wisan> to be -- **is**

11 - iþ þan was niuklahs, swe niuklahs rodida, swe niuklahs froþ, swe niuklahs mitoda; biþe warþ wair, barniskeins aflagida.

·1921 iþ -- conjunction; <iþ> but, however, if -- **...**

·1922 þan -- conjunction; <þan> when, as (long as); then, at that time; but, and, however -- **when**

·1923 was -- strong verb class 5; first person singular preterite of <wisan> to be -- **I was**

·1924 niuklahs -- adjective; nominative singular masculine of <niuklahs> young, childish -- **a child**

·1925 swe -- adverb; <swē> like, as, just as; so that; about -- **as**

·1926 niuklahs -- adjective used as substantive; nominative singular masculine of <niuklahs> young, childish -- **a child**

·1927 rodida -- weak verb class 1; first person singular preterite of <rōdjan> to speak -- **I spake**

·1928 swe -- adverb; <swē> like, as, just as; so that; about -- **as**

·1929 niuklahs -- adjective used as substantive; nominative singular masculine of <niuklahs> young, childish -- **a child**

·1930 froþ -- strong verb class 6; first person singular preterite of <fraþjan> to understand -- **I understood**

·1931 swe -- adverb; <swē> like, as, just as; so that; about -- **as**

·1932 niuklahs -- adjective used as substantive; nominative singular masculine of <niuklahs> young, childish -- **a child**

·1933 mitoda -- weak verb class 2; first person singular preterite of <mitōn> to think, consider -- **I thought**

·1934 biþe -- conjunction; <biþē> while, when, after that, as soon as; then, thereupon -- **but when**

·1935 warþ -- strong verb class 3; first person singular preterite of <waírþan> to become, to happen -- **I became**

·1936 wair -- strong noun, masculine; nominative singular of <waír> man -- **a man**

·1937 barniskeins -- weak noun, feminine; accusative plural of <barniskei> childish thing -- **childish things**

·1938 aflagida -- weak verb class 1; first person singular preterite of <aflagjan> to put away -- **I put away**

12 - saihυam nu þairh skuggwan in frisahtai, iþ þan andwairþi wiþra andwairþi; nu wait us dailai, iþ þan ufkunna ...

·1939 saihυam -- strong verb class 5; first person plural of <saíhυan> to see -- **we see**

·1940 nu -- adverb; <nu> now, therefore -- **for now**

·1941 þairh -- preposition; <þaírh> through; by, by means of; on account of -- **through**

·1942 skuggwan -- weak noun, masculine; accusative singular of <skuggwa> mirror -- **a glass**

·1943 in -- preposition; <in> into, towards; on account of; in, among, by -- **...**

·1944 frisahtai -- strong noun, feminine; dative singular of <frisahts> image -- **darkly**

·1945 iþ -- conjunction; <iþ> but, however, if -- **but**

·1946 þan -- conjunction; <þan> when, as (long as); then, at that time; but, and, however -- **then**

·1947 andwairþi -- strong noun, neuter; nominative singular of <andwaírþi> face, presence -- **face**

·1948 wiþra -- preposition; <wiþra> against, over against; by, near; to, in reply to, in return for; on account of, for -- **to**

·1949 andwairþi -- strong noun, neuter; accusative singular of <andwaírþi> face, presence -- **face**

·1950 nu -- adverb; <nu> now, therefore -- **now**

·1951 wait -- preterite present verb; first person singular of <*witan> to know -- **I know**

·1952 us -- preposition; <us> out, out of, from -- **from**

·1953 dailai -- strong noun, feminine; dative singular of <dáils> share, portion -- **part**

·1954 iþ -- conjunction; <iþ> but, however, if -- **but**

·1955 þan -- conjunction; <þan> when, as (long as); then, at that time; but, and, however -- **then**

·1956 ufkunna -- weak verb class 3; first person singular of <ufkunnan> to know, to recognize -- **shall I know**

Lesson Text

13:1 .... aiþþau klismo klismjandei. 2 jah jabai habau praufetjans jah witjau allaize runos jah all kunþi jah habau alla galaubein, swaswe fairgunja miþsatjau, iþ friaþwa ni habau, ni waihts im. 3 jah jabai fraatjau allos aihtins meinos, jah jabai atgibau leik mein ei gabrannjaidau, iþ friaþwa ni habau, ni waiht botos mis taujau.

4 friaþwa usbeisneiga ist, sels ist: friaþwa ni aljanoþ; friaþwa ni flauteiþ, ni ufblesada, 5 ni aiwiskoþ, ni sokeiþ sein ain, ni ingramjada, nih mitoþ ubil, 6 nih faginoþ inwindiþai, miþfaginoþ sunjai; 7 allata þulaiþ, allata galaubeiþ, all weneiþ, alla gabeidiþ.

8 friaþwa aiw ni gadriusiþ, iþ jaþþe praufetja gatairanda jaþþe razdos gahʉeiland jaþþe kunþi gataurniþ. 9 suman kunnum jah suman praufetjam. 10 biþe qimiþ þatei ustauhan ist, gataurniþ þatei us dailai ist. 11 iþ þan was niuklahs, swe niuklahs rodida, swe niuklahs froþ, swe niuklahs mitoda; biþe warþ wair, barniskeins aflagida. 12 saihʉam nu þairh skuggwan in frisahtai, iþ þan andwairþi wiþra andwairþi; nu wait us dailai, iþ þan ufkunna ...

Translation

From the King James version:

13:1 (Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass,) or a tinkling cymbal. 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, 5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; 6 Rejoiceth not in iniquity, but rejoiceth in the truth; 7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. 9 For we know in part, and we prophesy in part. 10 But when that which is

perfect is come, then that which is in part shall be done away. [11] When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. [12] For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know ...

Grammar

46. Introduction to Crimean Gothic

Crimean Gothic (CG) is the name given to the language thought to be the dying throes of the East Germanic branch of languages. All that remains of this language is some hundred words copied in a letter of the diplomat Ogier Ghislain de Busbecq. The words so transmitted are similar enough to those of the Biblical Gothic (BG) of Wulfila's translation that scholars are in general agreement that the language in question is indeed Gothic, but there are some differences which suggest it may not be the later surviving form of BG itself. It may have formed a separate member of the East Germanic family, perhaps representing the language of another of the many Gothic tribal factions, but one whose literary records have not survived to the present day.

Busbecq himself was a highly educated man of Flanders, born in 1522 in the town of Comines (Komen). His father was a nobleman and secured for him an excellent education. He began at the University of Louvain in Brabant when he became thirteen, and then continued his education in Paris, Venice, Bologna, and Padua.

Busbecq eventually accepted an appointment in 1554 as an ambassador of Ferdinand I of Austria, who was later to become Holy Roman Emperor (1558-1564). In this appointment, Busbecq was charged with negotiating a peace treaty with the Ottoman Sultan Suleiman I, 'the Magnificent'. In early 1555 Busbecq travelled to the Ottoman empire, and returned to Vienna that summer to deliver a letter from Suleiman I to Charles V, then Holy Roman Emperor. He subsequently returned to Constantinople in 1556 and remained in the region for the next seven years as Ferdinand I succeeded to the throne of the Holy Roman empire. He eventually negotiated a treaty with the Ottoman empire and returned to Vienna in 1562, then continuing to Frankfurt to present the treaty to Ferdinand.

Busbecq was subsequently knighted and continued to serve the imperial family in various political roles. In late 1592, then working in France, Busbecq took some time away from his service to visit his homeland. As he travelled through Normandy, he was seized by a group of soldiers, but set free the next day. Unfortunately, he quickly took ill and died on the 28th of October, 1592.

Busbecq had the reputation of being a man of many languages. Some biographers claim he had a native command of Flemish, Latin, Italian, Spanish, French, German, and 'Slavic'. What is meant by the last is not exactly clear. Flemish was of course his native tongue, and his education evidently provided for a firm grasp of Latin, as the letter shows. He spent time at universities in Italy, where he was likely to have developed a command of Italian; and it is certain from surviving letters in French that he had a command of that language as well. Early in his career he was attaché to Ferdinand's representative Pedro de Castilla, so it is likely that he acquired some proficiency in Spanish. We also know that, while in Turkey, Busbecq had a habit of copying Greek and

Latin inscriptions. It is therefore likely that he was acquainted with Classical Greek, though evidently not with Modern Greek. He also explains some Turkish words in his letters, so he may have had an acquaintance with this language as well. It is also quite possible that he had learned German while in service in Vienna.

Sometime during his second and longer stay in Constantinople, Busbecq had occasion to meet with two envoys from the Crimea. One was evidently a native speaker of a Germanic language of the region, the other a native Greek speaker who had learned the Germanic language in question. From what Busbecq says, it appears that the Germanic speaker had lost much of his ability with his native tongue due to constant interaction with Greek speakers, and the Greek speaker evidently turned out to be the more competent in the Germanic language. From the letter it is unfortunately unclear as to which one of the gentlemen actually supplied the linguistic data. Most scholars are of the opinion that it was the native Greek speaker, a source of much consternation to present-day linguists because of the fact that his native tongue presumably interfered with his ability in the Germanic language. Neither is it clear what medium was employed in the interview: whether Busbecq interrogated the gentlemen directly (what language would he use for this?), or by means of interpreters (presumably via Greek). The letter raises as many questions as it answers.

Busbecq was certainly no newcomer to linguistic pursuits, and his letter clearly shows that he had an interest in investigating rare linguistic gems should occasion arise. Some of the modern scholarly literature has faulted Busbecq for his poor habits as a 'linguistic fieldworker', failing to employ a phonetically accurate orthography, failing to be consistent in orthographic practice, failing to identify the recorded forms clearly, failing to note the circumstances and method of his linguistic interview -- the list continues. But this should not be a surprise, since the data was collected sometime between 1555 and 1562, centuries before the advent of modern linguistic practices. For a man who was actually employed to negotiate a peace treaty between empires, we are lucky that he took the time he did to produce what may be the last surviving record of the East Germanic family of languages.

47. The Corpus of Crimean Gothic

The totality of primary texts concerning Crimean Gothic occupies roughly four manuscript pages. Of these, the bulk of the linguistic data proper occupies two pairs of columns, each column containing a word or, rarely, phrase of Crimean Gothic followed immediately by a Latin translation. There also appears a three-line song, or *cantilena* given space of its own, but which lacks the Latin gloss one would have hoped for. There are a few other words of Crimean Gothic set within the Latin text itself.

The entire corpus is short enough that it is worth reproducing here in full. Below, where there is continuous Latin text, this is placed to the left of its English translation. Where there are columns of Crimean Gothic with accompanying Latin, these have been set in three columns, the first Crimean Gothic, the next Latin, and finally an English translation of the Latin. The *cantilena* has no accompanying Latin translation, and so there is no English translation. The English translation is intended to be close to the Latin, word for word if possible, while at the same time making decent sense. No attempt is made at

polished English prose.

Latin Text	English Text
Non possum hoc loco praeterire, quae de gente accepi, quae etiamnum incolit Tauricam Chersonesum, quam saepe audiveram sermone, moribus, ore denique ipso et corporis habitu, originem Germanicam referre.	I cannot pass over what I have learned about a race which still inhabits the Crimea, which I had often heard to resemble a Germanic origin in speech, customs, in features even and in bodily appearance.
Itaque me diu cupiditas tenuit videndi ab ea gente aliquem, et si fieri posset inde eruendi aliquid quod ea lingua scriptum esset, sed hoc consequi non potui. Casus tamen utcunque desiderio meo satisfecit.	For a while now the desire has held me of seeing someone from this race, and if it be possible to bring about, of eliciting from this one something which is written in that language, but this I was unable to achieve. Nevertheless happenstance eventually fulfilled my desire.
Cum essent duo huc illinc delegati, qui nescio quas querelas nomine eius gentis ad principem deferrent, meique interpretes in eos incidissent, memores quid eis mandassem si id usu veniret, ad prandium illos ad me adduxerunt.	Since there were here two delegates from that place, who were conducting I know not what business in the name of that race, and as my interpreters had chanced upon them, mindful of what I had charged them if such should come about, they therefore led them to me for a lunch.
Alter erat procerior, toto ore ingenuam quandam simplicitatem praeferens, ut Flander videretur aut Batavus:	One of them was taller, displaying in his overall appearance a certain native simplicity, so that he looked like a Fleming or Dutchman:
alter erat brevior, compactiore corpore, colore fusco, ortu et sermone Graecus, sed qui frequenti commercio non contemnendum eius linguae usum haberet, nam superior vicinitate, et frequenti Graecorum consuetudine sic eorum sermonem imbiberat, ut popularis sui esset oblitus, interrogatus de natura et moribus illorum populorum, congruentia respondebat.	the other was shorter, with a stouter body, a swarthy color, Greek in origin and speech, but who with frequent interaction had a not disrespectable command of that language; for the first one on account of proximity and frequent dealings with Greeks had so taken in their speech as to have forgotten that of his own people; though when asked about the nature and customs of those peoples, he responded sensibly.
Aiebat gentem esse bellicosam, quae complures pagos hodieque incoleret, ex quibus Tartarorum regulus, cum expediret,	He was saying that the race was a warlike one which inhabited many villages even today, from which the commander of the Tartars,

octingentos pedites sclopetarios scriberet, praecipuum suarum copiarum firmamentum: primarias eorum urbes, alteram Mancup vocari, alteram Sciuarin.

when he would set out, would enlist eight hundred infantry armed with firearms, the primary foundation of his own forces; and that of their main cities, one was called Mancup, the other Sciuarin.

Ad haec multa de Tartaris eorumque barbarie: in quibus tamen singulari sapientia non paucos reperiri memorabat. Nam de rebus gravissimis interrogatos, breviter atque apposite respondere.

To this he added many things about the Tartars and their barbarism, but among whom he recounted not few were gifted with particular insight. For when they were asked about the most serious matters, they would respond concisely and to the point.

Ea de caussa non temere dictitare Turcas, reliquas quidem nationes scriptam in libris habere sapientiam, Tartaros libros suos devorasse, ideo in pectoribus eam habere reconditam, quam promat cum opus sit, et veluti divina fundant oracula.

For this reason the Turks say not casually that, though other nations have wisdom written in books, the Tartars have devoured their books, and have it so stored in their breast, and produce it as the occasion warrants, that they issue something like divine oracles.

Eosdem esse perquam immundis moribus: si iurulentum aliquid apponatur in mensa, nulla requirere coclearia, sed ius vola manus haurire. Enectorum equorum carnem devorare, nullo foco admotam, offas tantum sub equestri sella explicare, quibus equino calore tepefactis tanquam opipare conditis vesci.

These same ones have the most terrible habits: if some soup is placed on the table, they require no spoon, but rather the custom is to eat with the palm of the hand. They devour the meat of dead horses, served with no flame, but only lay out the pieces under a horse's saddle, and thus warmed by the horse's heat they eat them as if they were lavishly spiced.

Gentis regulum e mensa argentea cibum capere, primum inferri ferculum caput equi, ut et postremum, quemadmodum apud nos primo novissimoque loco honos habetur butyro.

The chief of this people takes his food from a silver table; the head of a horse is brought in as the first dish, and also the last, just as with us the honor of the first and last dish is held by butter.

Nunc adscribam pauca vocabula de multis quae Germanica reddebat, nam haud minus multorum plane diversa a nostris erat forma: sive quod eius linguae natura id ferat, sive quod eum fugiebat memoria et peregrina cum vernaculis mutabat: omnibus vero dictionibus praeponebat articulum ***tho*** *aut* ***the.***

Now I will write down a few words of the many which sounded Germanic; for no less had many a form clearly different from ours, either because the nature of the language might cause this, or because his memory escaped him and he was mixing foreign words with native ones. Indeed, he would place the article *tho* or *the* before all his words.

Nostratia aut parum differentia haec erant

Those the same as ours or little different were the following:

Crimean Gothic	Latin	English
Broe.	*Panis.*	Bread.
Plut.	*Sanguis.*	Blood.
Stul.	*Sedes.*	Seat.
Hus.	*Domus.*	Home.
VVingart.	*Vitis.*	Vine branch.
Reghen.	*Pluvia.*	Rain.
Bruder.	*Frater.*	Brother.
Schuuester.	*Soror.*	Sister.
Alt.	*Senex.*	Old.
VVintch.	*Ventus.*	Wind.
Siluir.	*Argentum.*	Silver.
Goltz.	*Aurum.*	Gold.
Kor.	*Triticum.*	Grain.
Salt.	*Sal.*	Salt.
Fisct.	*Piscis.*	Fish.
Hoef.	*Caput.*	Head.
Thurn.	*Porta.*	Door.
Stein.	*Stella.*	Star.
Sune.	*Sol.*	Sun.
Mine.	*Luna.*	Moon.

Tag.	*Dies.*	Day.
Oeghene.	*Oculi.*	Eyes.
Bars.	*Barba.*	Beard.
Handa.	*Manus.*	Hand.
Boga.	*Arcus.*	Bow.
Miera.	*Formica.*	Ant.
Rinck	*sive[.]*	(or)
Ringo.	*Annulus.*	Ring.
Brunna.	*Fons.*	Fountain.
VVaghen.	*Currus.*	Wagon.
Apel.	*Pomum.*	Apple.
Schieten.	*Mittere sagittam.*	To shoot an arrow.
Schlipen.	*Dormire.*	To sleep.
Kommen.	*Venire.*	To come.
Singhen.	*Canere.*	To sing.
Lachen.	*Ridere.*	To laugh.
Eriten.	*Flere.*	To cry.
Geen.	*Ire.*	To go.
Breen.	*Assare.*	To roast.
Schuualth.	*Mors.*	Death.

Latin Text	**English Text**
Knauen tag *erat illi Bonus dies:* ***Knauen*** *bonum dicebat et pleraque alia cum nostra lingua non satis congruentia usurpabat, ut*	*Knauen tag* was for him 'Good day'; *Knauen* meant 'good', and he would use many other terms not agreeing well enough with our language, such as

Crimean Gothic	Latin	English
Iel.	*Vita sive sanitas.*	Life or health.
Ieltsch.	*Vivus sive sanus.*	Living or healthy.
Iel vburt.	*Sit sanum.*	May it be well.
Marzus.	*Nuptiae.*	Marriage.
Schuos.	*Sponsa.*	Fiancee.
Statz.	*Terra.*	Land.
Ada.	*Ovum.*	Egg.
Ano.	*Gallina.*	Hen.
Telich.	*Stultus.*	Foolish.
Stap.	*Capra.*	She-goat.
Gadeltha.	*Pulchrum.*	Beautiful.
Atochta.	*Malum.*	Bad.
VVichtgata.	*Album.*	White.
Mycha.	*Ensis.*	Sword.
Baar.	*Puer.*	Boy.
Ael.	*Lapis.*	Stone.
Menus.	*Caro.*	Meat.
Rintsch.	*Mons.*	Mountain.
Fers.	*Vir.*	Man.
Lista.	*Parum.*	Too little.
Schediit.	*Lux.*	Light.
Borrotsch.	*Voluntas.*	Desire.

Cadariou.	*Miles.*	Soldier.
Kilemschkop.	*Ebibe calicem.*	Drink up your cup.
Tzo Vvarthata.	*Tu fecisti.*	Thou hast made.
Ies Varthata.	*Ille fecit.*	He made.
Ich malthata.	*Ego dico.*	I say.

Latin Text	**English Text**
Jussus ita numerabat. ***Ita, tua, tria, fyder, fyuf, seis, sevene,*** *prorsus, ut nos Flandri. Nam vos Brabanti, qui vos Germanice loqui facitis, hic magnifice vos efferre, et nos soletis habere derisui, ac si istam vocem pronunciemus rancidius, quam vos Seuen effertis.*	When asked he counted thus: *Ita, tua, tria, fyuf, seis, sevene,* just as we Flemings do. For you men of Brabant, who fancy that you speak German, are accustomed to magnify yourselves and take us for a joke, if we should pronounce horribly what you say as Seuen.
Prosequebatur delude ***Athe, nyne, thiine, thiinita, thunetua, thunetria*** *etc. Viginti dicebat* ***stega,*** *triginta* ***treithyen,*** *quadraginta* ***furdeithien,*** *centum* ***sada, hazer*** *mille. Quin etiam cantilenam eius linguae recitabat, cuius initium erat huiusmodi:*	He continued from there *Athe, nyne, thiine, thiinita, thunetua, thunetria,* etc. He said *stega* for 'twenty', *treithyen* for 'thirty', *furdeithien* for 'forty', *sada* for 'one hundred', *hazer* for 'one thousand'. Moreover he recited a song from this language, whose beginning was like this:

Crimean Gothic

Wara wara ingdolou

Seu te gira Galtzou

Hoemisclep dorbiza ea.

Latin Text	English Text
Hi Gothi an Saxones sint, non possum diiudicare.	Whether these be Goths or Saxons is not possible to discern.
Si Saxones, arbitror eo deductos tempore Caroli magni, qui eam gentem per varias orbis terrarum regiones dissipavit. Cui rei testimonio sunt urbes Transilvaniae hodieque Saxonibus incolis habitatae. Atque ex iis ferocissimos fortasse longius etiam summoveri placuit in Tauricam usque Chersonesum, ubi quidem inter hostes religionem adhuc retinent Christianam.	If Saxons, I suspect that they were brought down in the time of Charles the Great, who scattered that people through the various parts of the world. As a testament to this fact there are Transilvania towns which even today are inhabited by Saxon settlers. And so perhaps it seemed fitting to move the most fierce of these even farther, all the way to the Crimea, where even among enemies they still retain the Christian religion.
Quod si Gothi sunt, arbitror iam olim eas sibi sedes tenuisse Getis proximas. Nec erraturum fortasse, qui sentiat maiorem partem eius intervalli, quod est inter Gothiam insulam et Procopiam, quam hodie vocant, a Gothis aliquando insessam. Hinc diversa Gothorum, Westgothorum et Ostrogothorum nomina: hinc peragratus orbis victoriis et seminarium ingens barbaricae multitudinis.	But if they are Goths, I suspect that they have held these regions for themselves beside the Getae for a long time already. Perhaps he would not be mistaken, if one thought that the greater part of that expanse which exists between the island Gotland and what they now call Perekup was once settled by Goths. From here came the various names of the Goths, the West Goths and the Ostrogoths; from here a traversal of the world through victories and the great nursery of the barbaric horde.
Habes quae de Taurica Chersoneso ex his Procopiensibus didici.	Now you have what I learned about the Crimea from these men of Perekup.

In the course of subsequent copying and typesetting, it is possible that errors may have crept into the text. For example, some suggest that in setting one of the columns of the word lists, some letters may have fallen out and been incorrectly replaced. In this way, CG *Thurn* received the final *n* which properly belonged to CG *Kor*, and CG *Fisct* received the final *t* which properly belonged to CG *Hoef*. The proper words should thus be: CG **Thur, *Korn, *Fisc, *Hoeft*. Others also suggest that the gloss *Ego dico* 'I say' for CG *Ich malthata* is an error for *Ego dixi* 'I said'; similarly the gloss *Voluntas* 'wish' for CG *Borrotsch* is a misprint for *Voluptas* 'pleasure'. Stearns (1978) proposes the following emendations:

Original	Meaning	Emendation

Bars	'beard'		**Bart*
Broe	'bread'		**Broet*
Eriten	'to cry'		**Criten, *Kriten,* or **Griten*
Fisct	'fish'		**Fisch*
fyuf	'five'		**fynf*
Hoef	'bread'		**Hoeft*
Kor	'grain'		**Korn*
Menus	'meat'	is incorrectly printed for	**Mem(m)s* or *Menns*
Schuos	'fiancee'		**Schnos*
Stein	'star'		**Stern*
thunetria	'thirteen'		**thiinetria*
thunetua	'twelve'		**thiinetua*
Varthata	'(he) made'		**VVarthata*
vburt	'may it be...'		**vvurt*
Vvarthata	'hast made'		**VVarthata*
VVichtgata	'white'		**VVitgata*
VVintch	'wind'		**VVintsch*

48. Phonology

The phonology of Crimean Gothic is both the primary avenue of investigation into the language and the greatest source of consternation. The difficulty stems from the manner in which the linguistic data was gathered and transmitted. Interpretation of the phonology of the corpus as received suffers from three basic problems:

28. **the informant:** Whichever of the two gentlemen from the Crimea provided the linguistic data, he was either a Greek by birth, or a native speaker of Crimean Gothic more competent in Greek than in his own native tongue. In either scenario, one may be certain that the pronunciation of Crimean Gothic words was colored by some degree of interference from Greek phonology of the region and period.
29. **the fieldworker:** Busbecq himself was known to be competent in several languages. Nevertheless, his native language presumably colored his understanding of the sounds he heard. In addition, as is clear from the letter, Busbecq had already formed preconceptions as to the nature of the language and

its possible origin. This, coupled with his competence in other languages, perhaps resulted in his amendment of certain words to conform with those of languages he knew and to which he believed the language of the informants to be related.

30. **the transmission:** Busbecq's original letter appears to have suffered from both scribal emendation and error, introducing a certain degree of uncertainty in some instances as to what it was that Busbecq intially wrote.

Corrections which may be due to the last point have been touched upon in the preceding section. Below we discuss issues related to the informant's linguistic skills and Busbecq's own skills and practices.

48.1. Informant Interference

Most scholars interpret Busbecq's letter as suggesting that it was in fact the native Greek speaker who was the primary source of the Crimean Gothic material. If so, it is especially important to understand the sounds of his native language, since we expect that he will be more apt to preserve those phonological distinctions of Crimean Gothic which are paralleled in his own language than those which are not distinguished in his native tongue. What then was the phonological structure of the Greek which the informant spoke?

Stearns (1978) suggests the following line of reasoning. We may presume that, because of the Greek speaker's familiarity with the region, he may have been born in or near the Crimea and probably spoke the Greek found in that region at that time. We may call this language **Crimean Greek** of the 16th century. Inasmuch as there is scant evidence for the exact nature of this variety of Greek during this period, we must look for some indirect method to discover its characteristics.

It turns out that in the late 18th century the Tartars persecuted the Christians of the Crimea, and these Christians requested from Catherine II permission to settle in Russian territory. This was granted, and many of them, among them a large number of Greek speakers, eventually settled in the city of Mariupol (Zhdanov) in the Ukraine, beside the sea of Azov. The dialect of these Greek speakers, which we may term **Mariupol Greek** (MGk), survived into the 20th century. As it ultimately stems from the Greek spoken by natives of the Crimea, we may tentatively equate Mariupol Greek with Crimean Greek (CGk). We then further assume that MGk, hence CGk, has undergone little change in the centuries between the gathering of current linguistic data and the time period of Busbecq's visit to the Crimea. These assumptions are all speculative, but provide at least some starting point for an assessment of the pertinent phonology.

From studies of Mariupol Greek, we find that this dialect does in fact differ from standard Modern Greek in some ways. The consonants of Mariupol Greek, and thus Crimean Greek, are given in the chart below:

CGk Consonants	Labial	Dental	Palatal (Alveolar)	Velar
Stops				

	Voiceless:	/p/	/t/, /t'/		/k/
	Voiced:	/b/	/d/		[g] = /k/
Fricatives					
	Voiceless:	/f/	/þ/		/x/
	Voiced:	/v/	/ð/		/ḡ/
Sibilants					
	Voiceless:		/s/		
	Voiced:		/z/		
Affricates					
	Voiceless:		/c/ = [ts]	/š/	
	Voiced:			/ž/	
Nasals		/m/	/n/		[ŋ] = /n/
Liquids					
	Continuant:			/l/	
	Trilled:			/r/	
Semi-Vowels				/j/	

Here the symbol þ is used rather than the more usual theta in keeping with our focus on Gothic. There does not appear to be any distinction between long and short consonants in MGk. In addition, MGk preserves the distinction of voiced and voiceless consonants, and word-final consonants do not undergo devoicing.

The vowels of Mariupol Greek, and so Crimean Greek, are shown in the following chart:

CGk Vowels	**Front**		**Back**	
	Unrounded	**Rounded**	**Unrounded**	**Rounded**
	[i]			[u.]
High	/i/			/u/
	[ɨ]			[u]

		[e]		[o.]
Middle	/e/	[ej]	/o/	
		[je]		[o]
Low		/a/		

A period immediately following a vowel indicates a tense pronunciation. MGk apparently does not phonemically distinguish vowel length. Several of the phonemes had allophonic variants, indicated in square brackets in the column following the phoneme. In particular, the phoneme /e/ had phonetic variants including palatal on- and off-glides. MGk [je] appears for /e/ in initial position, so that [jéma] corresponds to Modern Greek [éma]; likewise MGk [ej] occurs for /e/ in one-syllable words, so that MGk [psejs] corresponds to Modern Greek [pses].

We may now consider a few examples of how our knowledge of MGk phonology, and hence CGk phonology, provides us with a method by which to interpret the Crimean Gothic corpus.

We are in a position to determine the reflex of PGmc *e in Crimean Gothic. Consider the word Busbecq transcribes as *seis*. The diphthong may be Busbecq's rendering of what the Greek-speaking informant pronounced as [sejs]. This mid-front vowel with palatal off-glide, however, is the Greek informant's allophone for /e/ in monosyllabic words. Hence we expect the informant's [sejs] to correspond to CG /ses/. Thus CG /e/ corresponds to PGmc *e. Compare BG saíhs, ON sex, OHG sehs.

Consider also the initial the initial *ie* of the words written *Iel, Ies*. Some scholars have taken *ie* to represent long [ī]. This is possible, but the allophones of CGk /e/ provide an alternate explanation. Since the CG *ie* appears in initial position, we might expect this to represent a palatal on-glide introduced by the informant. Thus the informant's [jes] may represent CG /es/. Compare Runic eR, OHG er from PGmc *es. In addition, since CGk does not distinguish vowel length, we may suspect that CGk /e/ represents a possible CG /ē/. Then we find in initial position [je] < CG /ē/, which is perhaps the CG reflex of the PGmc diphthong *ai. Then CG *Iel* = /ēl/, for which compare BG háils and OHG heil 'well', with loss of initial h-.

As regards consonants, we may recall that final voiced consonants in CGk are not devoiced. In this context we note the following correspondences:

Meaning	**Old English**	**Old Saxon**	**Crim. Goth.**
'blood'	blōd	blōd	*Plut*
'old'	eald	ald	*Alt*

'ring'	hring	hring	*Rinck*

The final consonants in the CG reflexes are clearly devoiced, and this devoicing cannot be presumed to be a result of interference from the informant's native language. Thus we find that devoicing of final PGmc consonants is a feature of CG itself.

The initial *p* in CG *Plut* 'blood' poses an interesting challenge. In this position we expect the voiced plosive b, as in BG blōþ, since other words give us no indication that an initial PGmc *b should be treated specially. Compare the following: CG *Broe* 'bread' (cf. OE brēad, OHG brōt), CG *Bruder* 'brother' (cf. BG brōþar), CG *Boga* 'bow' (cf. ON bogi, OS, OHG bogo), CG *Bars* 'beard' (cf. OE beard, OHG bart), CG *Brunna* 'fountain' (cf. BG brunna). Given that *Plut* is the sole exception, it is quite possible that the *p* is simply a misprint. If not, we must seek another explanation. Since the informant's native tongue distinguishes voiced and voiceless consonants in all positions, we must assume that this represents a true CG [p]. It is then possible that CG had two allophones for /b/, one strongly voiced [b], and one weakly voiced [p]. The latter occurred in initial position when followed by /l/.

A similar explanation may apply to the unexpected occurrence of *t* in *Tag* 'day' and *th* in *Thurn* 'door'. These presumably represent the same voiceless plosive [t], where we would otherwise expect [d] from PGmc *d, cf. BG dags, OS duri, OHG turi. The PGmc *d in fact occurs as CG [d] in other places: *Handa* (cf. BG handus, ON hǫnd, OS hand) and CG *fyder* (cf. BG fidwor, fidur-). As with CG /b/, we may assume that CG /d/ < PGmc d had two allophones. One was lightly voiced and equivalent to [t], occurring for initial /d/; the other was voiced, and occurred for /d/ between sonorants, i.e. resonants and vowels.

An unfortunate property of the CGk phonemic inventory is that it lacks the glottal fricative /h/, which we would expect to develop at some stage in the history of CG from PGmc *x if the other Germanic languages are any indication. If such a phoneme was in fact present in CG, we would expect the Greek-speaking informant to substitute either [x] or *zero*. Unfortunately we find the confusing situation in which the CG corpus shows *both* the expected *h* in certain words and *zero* in others:

Change	**Crim. Goth.**	**Gothic**	**Old English**	**Old Saxon**	**Old High German**	**Old Norse**	**Meaning**
x > h	*Hus*		hūs	hūs	hūs	hūs	'house'
	Hoef	háubiþ	hēafod	hōbid	houbit		'head'
	Handa	handus	hand	hand	hant	hǫnd	'hand'
x > zero	*Ano*	hana	hana	hano	hano	hane	'cock'
	Ieltsch	háils	hāl	hēl	heil	heill	'well'

This could be an idiosyncracy of the informant, employing [x] in some words, *zero* in others. Perhaps more likely, however, is that PGmc *x was in fact lost in CG, and that it was Busbecq's own knowledge of Dutch and German orthography which lead him to write an *h* in words which were in fact pronounced without [x]. Note that the words with *h*, *Hus, Hoef, Handa*, appear in the list of those words which Busbecq believed to be quite similar to his own, while *Ano* and *Ieltsch* appear in the list of words which sounded fairly dissimilar to the Germanic languages with which he was familiar.

48.2. Fieldworker Interference

Busbecq was fluent in a number of languages, and familiar with still others. Therefore the number of different language sounds with which he was familar must have been considerable. Some scholars have suggested, however, that Busbecq was not entirely familiar with [þ], hearing the sound instead as [ts], and therefore transcribing *tz*. Consider the following examples: CG *Goltz* 'gold' (cf. BG gulþ), CG *Statz* 'land' (cf. BG dat. sg. staþa, OS stað, OHG stad, stado 'shore'), and CG *Tzo* 'thou' (cf. BG þu, OE þu, ON þú).

However this same familiarity with a number of languages may have been a hindrance in the area of orthography. It is clear from the letter that Busbecq already had certain preconceived notions of the relationship the language under investigation had to other Germanic languages. It appears that in certain respects he allowed his transcription of the informant's words to be colored by the orthographic conventions of other languages, particularly Netherlandic and German writing conventions.

Busbecq's transcription *ie* may have represented the long vowel ī, since this was the practice in Middle Netherlandic and Early New High German. This is likely the intention in the transcription *Meira* 'ant' and *Schieten* 'shoot', which mimic Middle Netherlandic *miere* and *schieten*. Given the lack of phonemic distinction between long and short vowels in CGk, however, the informant likely pronounced a short vowel. We have also discussed above how the *ie* found in CG *Ies*, *Iel*, and *Ieltsch* likely represents the palatal on-glide of the informant's initial [je], and not the monophthong [ī]. If this is true, it shows that Busbecq suffered some inconsistency in employing letters for transcription.

As discussed in the preceding subsection, *h* is particularly problematic. Its apparent inconsistency on Proto-Germanic grounds is likely the result of Busbecq's own orthographic habits. This letter appeared in the Middle Netherlandic words huus, hovet, hant and in Early New High German haus, haupt, hand(t). What is more, Busbecq was accustomed to writing this letter in initial position before a vowel, since in his native Flemish [h] was lost in just this position, though inconsistently retained in the writing. This strengthens the argument outlined above, that [h] was lost in initial position in Crimean Gothic, but Busbecq inserted the letter in the writing of those words closest to those of the Germanic languages with which he was familiar.

Scholarly opinion varies on what the transcription *tz* actually represents. This digraph only occurs in places where one expects PGmc *þ, though *þ also appears as *t*, *th*, and *d*. It could of course be a misprint, but the correspondences with *þ are not chance, so that this is not likely. As mentioned above, Busbecq may have misunderstood [þ] as [ts] and thus written *tz*. On the other hand, he may have been attempting to transcribe the voiced fricative [ð]. But since the informant would have distinguished [ð] and [þ], he may have

pronounced [ð] in CG *Tzo* 'thou', but it is less likely in *Goltz* and *Statz*. In the end, Busbecq likely heard CG [þ] correctly, but was confounded in how to transcribe it. Perhaps *tz* was his solution to this dilemma.

49. Morphology

Unfortunately Busbecq has left us with few complete phrases with which to analyze syntactic relations and the morphology which marks those relations. Instead what we have are for the most past isolated forms devoid of context. This leaves any identification of morphological form tentative at best.

49.1. Substantives

Scholars generally agree that Crimean Gothic distinguished gender, case, and number, though it is difficult to tell from the data available just to what degree. If we are correct in interpreting both *s* and *sch* as representations of CG /s/, then several words may show that CG retained the PGmc nominative singular masculine ending -z as CG /s/. Consider the following examples: CG *VVintch* 'wind' (if a misprint for **VVintsch*, cf. BG winds), CG *Fers* 'man' (cf. BG faírhus), CG *Rintsch* 'mountain', CH *Borrotsch* 'desire'. The CG phrase *Knauen tag* may display the ending of the accusative masculine singular. Compare the accusative singular BG dag, ON dag, OE dæg, OS dag, OHG tag. Only CG *Oeghene* 'eyes' has a plural gloss. This perhaps represents a nominative or accusative plural form, as with BG áugōna, ON augo, OE ēagen, OS ōgun, OHG ougun.

The phrases preserve some of the CG pronouns. In particular we find CG *Ich* 'I' (cf. BG ik, ON ek, OE ic, OS ik, OHG ih), as well as CG *Tzo* 'thou' (cf. BG þu, ON þú, OE þū, OS þū, OHG dū). We also have the masculine third person pronoun CG *Ies* 'he' (cf. BG is, ON er). The letter may also provide examples of the accusative singular of a third person neuter enclitic pronoun CG *-(a)ta*, if it is correct to interpret phrases like *Ich malthata* as 'I say *it*'. Compare BG ita, OS it, OHG iz. A different interpretation takes the pronoun to be a demonstrative CG *thata*, so that *Ich malthata* would mean 'I say *that*'. Compare BG þata, ON þat, OE þæt, OS that, OHS daz.

Among adjectives, CG *Ieltsch* 'healthy' may employ the transcription *sch* to reflect a strong nominative singular masculine ending CG /s/, and is thus equivalent to BG háils. The adjectives CG *Alt* 'old' and *Telich* 'foolish', lacking either transcription *s* or *sch*, may show strong neuter nominative/accusative singular endings, similar to BG blind. The pronominal alternate ending for this form, akin to BG blindata, may also be in evidence in the transcriptions *-ta* and *-tha* of the following adjectives: CG *Atochta* 'bad' (Lat. Malum), CG *VVichtgata* 'white' (perhaps misprinted for **VVitgata*; Lat. Album), CG *Gadeltha* 'beautiful' (Lat. Pulchrum). Each of the Latin glosses shows the neuter nominative/accusative singular form. The adjective CG *Knauen* 'good' likely represents the strong masculine accusative singular ending, akin to BG blindan.

49.2. Verbs

Busbecq's data provides us with a number of infinitive verb forms, all ending in CG *-en*: CG *Schieten* 'to shoot an arrow' (written in the manuscript with a lift over the *e*, rather

than the *n* itself; Lat. Mittere sagittam), CG *Schlipen* 'to sleep' (Lat. Dormire), CG *Kommen* 'to come' (Lat. Venire), CG *Singhen* 'to sing' (Lat. Canere), etc.

The two verb forms CG *Vvarthata* and *Varthata* (both likely representing **VVarthata*) are glossed with the Latin perfect indicative, first and second person singular, respectively. These could be disyllabic preterite forms, analogous to the plural forms of BG, e.g. nasidēdum 'we saved'; this would then show that such disyllabic forms were extended to the singular in CG. However, such a conclusion might be obviated by reading the final sequence *-(a)ta* or *-thata* as neuter accusative pronouns. In this regard, the manuscript glosses the phrase CG *Ich malthata* as 'I say' (Lat. Ego dico). Since this form appears the same as the preceding, and those are glossed as preterites, most scholars take Lat. Ego dico 'I say' to be a misprint for Ego dixi 'I said'. However, reading the final two syllables as a neuter direct object allow the manuscript reading to stand, and perhaps this shows the first person singular, present indicative active.

The phrase CG *Kilemschkop* 'drink up your cup' is glossed as a Latin imperative. Reading the final syllable *-kop* as the CG word for 'cup', then that leaves *Kilemsch* as a second person singular imperative. The phrase CG *Iel vburt* 'may it be well' is glossed with the Latin present subjunctive. The form CG *vburt*, perhaps for **vvurt*, may be a third person singular past subjunctive (optative): cf. OHG wurti from werdan.

50. Syntax

There are a meagre few phrases in the Crimean Gothic corpus from which we can even hope to begin a study of the language's syntax. Most regrettably, the cantilena (song)

> Wara wara ingdolou
>
> Seu te gira Galtzou
>
> Hoemisclep dorbiza ea.

does not even contain a gloss. This is a particular blow, because this is the only possible passage which may have contained multiple clauses, or at least one extended clause. What we are left with, then, are the following phrases:

Crimean Gothic	**Latin**	**English**
Knauen tag	Bonus dies	good day
Iel vburt (*vvurt)	Sit sanum	may it be well
Tzo Vvarthata	Tu fecisti	thou hast made, done
Ies Varthata	Ille fecit	he made, did
Ich malthata	Ego dico	I say
Kilemschkop	Ebibe calicem	drink up your cup

If we take CG *-thata* to be a pronoun, then we may make the following analysis:

Subject	Verb	Object	Meaning
Tzo	Vvar	-thata	thou hast made that
Ies	Var	-thata	he made that
Ich	mal	-thata	I say that

Assuming the informant made no syntactic errors, then it appears that CG is tentatively a Subject-Verb-Object (SVO) language. Such an identification must be qualified, however, by the structure of the phrase CG *Knauen tag* '(I bid you) good day'. This presumably shows an attributive adjective preceding the noun it modifies, which is a feature generally associated with SOV languages. If similar to other Germanic languages of a similar time period, Crimean Gothic was likely an SVO language which retained remnants of an earlier period of SOV word order.

If the phrase CG *Kilemschkop* 'drink up your cup' is actually to be analyzed as an imperative *Kilemsch* and direct object *-kop*, then it appears imperative forms occupy first position in an utterance. This order need not hold, however, if the verb is subjunctive: CG *Iel vburt* 'may it be well' appears to be verb final.

Gothic Online

Master Glossary

Jonathan Slocum and Todd B. Krause

This Master Glossary page lists, in an alphabetical order suitable to the language and the script employed for it, every unique word form that appears in lesson texts and, for each word, its unique glosses. In addition to the gloss information, *sans* contextual translation, links are provided to every appearance, in every numbered lesson, of the word/gloss in question. With this index one may perform a quick "word look-up" and, in addition, study how words are used in context by clicking on their links.

abraba: adverb; <abraba> strongly, excessively, very, very much

af: preposition; <af> from, of

afar: preposition; <afar> after, according to

afarsabbate: strong noun, masculine; genitive plural of <afarsabbatus> day after the Sabbath, Sunday

afaruh: adverb; <afar> after, according to + enclitic conjunction; <-uh> but, and, now, therefore

afgudon: adjective; accusative singular feminine of <afguþs> godless, impious

afhuapidedun: weak verb class 1; third person plural preterite of <afhuapjan> to choke

aflagida: weak verb class 1; first person singular preterite of <aflagjan> to put away

aflet: strong verb class 7; second person singular imperative of <aflētan> to leave, to forgive

afletaindau: strong verb class 7; 3rd pers. pl. pass. pres. subjunctive of <aflētan> to leave, to forgive

afletam: strong verb class 7; first person plural of <aflētan> to leave, to forgive

afletiþ: strong verb class 7; second person plural of <aflētan> to leave, to forgive

afletiþ: strong verb class 7; third person singular of <aflētan> to leave, to forgive

aflifnandeins: weak verb class 4; accusative plural feminine of present participle of <aflifnan> to remain

aflifnoda: weak verb class 4; third person singular preterite of <aflifnan> to remain

afstoþ: strong verb class 6; third person singular preterite of <afstandan> to stand off, to depart

aftra: adverb; <aftra> back, again

aftra: preposition; <aftra> back, again

afwalwiþs: weak v. class 1; nom. sing. m. of preterite participle of <afwalwjan> to roll away

afwalwjai: weak verb class 1; third person singular present subjunctive of <afwalwjan> to roll away

aggilau: strong noun, masculine; dative singular of <aggilus> angel, messenger

aggilum: strong noun, masculine; dative plural of <aggilus> angel, messenger

aggilus: strong noun, masculine; nominative singular of <aggilus> angel, messenger

agisa: strong noun, neuter; dative singular of <agis> fear

Agustau: strong proper noun, masculine; dative singular of <Agustus> Augustus

ahmin: weak noun, masculine; dative singular of <ahmins> spirit, the Spirit

ahmins: weak noun, masculine; genitive singular of <ahmins> spirit, the Spirit

aihtins: strong noun, feminine; accusative plural of <áihts> possession

ain: adjective used as substantive; accusative singular neuter of <áins> alone, only

ain: indefinite pronoun; nominative singular neuter of <áins> one, some

ainamma: adjective; dative singular masculine of <áins> alone, only

ainana: adjective; accusative singular masculine of <áins> alone, only

ainana: numeral; accusative singular masculine of <áins> one

ainans: adjective; accusative plural masculine of <áins> alone, only

ainohun: indef. pron.; acc. sing. m. of <áinshun> (always with negative) (no) one, (n)one

ains: numeral; nominative singular masculine of <áins> one

ainshun: indef. pron.; nom. sing. m. of <áinshun> (always with negative) (no) one, (n)one
air: adverb; <áir> soon, early
airþa: strong noun, feminine; accusative singular of <aírþa> earth
airþai: strong noun, feminine; dative singular of <aírþa> earth
airþeins: adjective; nominative singular masculine of <aírþeins> earthly, born of the earth
airþos: strong noun, feminine; genitive singular of <aírþa> earth
aiþei: weak noun, feminine; nominative singular of <áiþei> mother
aiþþau: conjunction; <aíþþáu> or, else
aiþþau: conjunction; <áiþþáu> or, else
aiw: strong noun, masculine; accusative singular of <áiws> time, lifetime, age, eternity
aiwins: strong noun, masculine; accusative plural of <áiws> time, lifetime, age, eternity
aiwiskoþ; weak verb class 2; third person singular present of <áiwiskōn> to act unseemly
Ak: conjunction; <ak> but, however
ak: conjunction; <ak> but, however
akei: conjunction; <akei> but, yet, still, nevertheless
akran: strong noun, neuter; accusative singular of <akran> fruit
alh: strong noun, feminine; dative singular of <alhs> temple
alhs: strong noun, feminine; genitive singular of <alhs> temple
alja: preposition; <alja> than, except, unless, save; except
aljanoþ: weak verb class 2; third person singular of <aljanōn> to envy
all: adjective used as substantive; accusative singular neuter of <alls> all, every
all: adjective used as substantive; dative singular neuter of <alls> all, every
all: adjective used as substantive; nominative singular neuter of <all> all, every
all: adjective; accusative singular neuter of <alls> all, every
alla: adjective used as substantive; accusative plural neuter of <alls> all, every
alla: adjective; accusative plural neuter of <alls> all, every
alla: adjective; accusative singular feminine of <alls> all, every
alla: adjective; nominative singular feminine of <alls> all, every
allai: adjective used as substantive; strong nominative plural masculine of <alls> all, every
allai: adjective; dative singular feminine of <all> all, every
allai: adjective; nominative plural masculine of <alls> all, every
allaim: adjective used as substantive; dative plural masculine of <alls> all, every
allaize: adjective used as substantive; genitive plural neuter of <alls> all, every
allana; adjective; accusative singular masculine of <alls> all, every

allans: adjective; accusative plural masculine of <alls> all, every

allata: adjective used as substantive; accusative singular neuter of <alls> all, every

allata: adjective used as substantive; nominative singular neuter of <all> all, every

allata: adjective; accusative singular neuter of <alls> all, every

allos: adjective; accusative plural feminine of <alls> all, every

Amen: interjection; <amēn> amen, truly

amen: interjection; <amēn> amen, truly

ana: preposition; <ana> in, on, upon, at, over; to, into; against

anabauþ: strong verb class 2; third person singular preterite of <anabiudan> to command, order

anabiudiþ: strong verb class 2; third person singular of <anabiudan> to command, order

anafilhands: strong v. class 3; nom. sing. m. of pres. part. of <anafilhan> to transmit, to hand down

anaks: adverb; <anaks> at once, suddenly

anakumbidedun: weak verb class 1; third person plural preterite of <anakumbjan> to recline, to sit down

anakumbjan: weak verb class 1; infinitive of <anakumbjan> to recline, to sit down

anakumbjandam: weak verb class 1; dat. pl. m. of participle of <anakumbjan> to recline, to sit down

anameljan: weak verb class 1; infinitive of <anamēljan> to enroll

anananþidedun: weak verb class 1; third person plural preterite of <anananþjan> to dare

anaqam: strong verb class 4; third person singular preterite of <anaqiman> to approach

andawaurdjam: strong noun, neuter; dative plural of <andawaúrdi> answer

andhafjands: strong verb class 6; nom. sing. m. of present participle of <andhafjan> to answer

andhausjaindau: weak v. class 1; 3rd pers. pl. pass. pres. subjunctive of <andháusjan> to hear, to obey

andhof: strong verb class 6; third person singular preterite of <andhafjan> to answer

andnemun: strong verb class 4; third person plural preterite of <andniman> to receive, to take

Andraias: weak proper noun, masculine; nominative singular of <Andraías> Andrew

andwairþi: strong noun, neuter; accusative singular of <andwaírþi> face, presence

andwairþi: strong noun, neuter; nominative singular of <andwaírþi> face, presence

andwairþja: strong noun, neuter; dative singular of <andwaírþi> face, presence

anstai: strong noun, feminine; dative singular of <ansts> grace, favor

anþaruþ-þan; adj.; nom. sing. n. of <anþar> other, another; second + enclitic conj.; <-uh>

but, and, now, therefore + conj.; <þan> when, as (long as); then, at that time; but, and, however

armahairtiþa: strong noun, feminine; nominative singular of <armahaírtiþa> charity, alms

armaion: weak noun, feminine; accusative singular of <armaiō> pity, alms

aromata: noun, neuter; accusative plural of <aromata> (pl.) spices

at: preposition; <at> at, by, to, with, of

ataugida: weak verb class 1; third person singular preterite of <atáugjan> to show, to appear

ataugiþs: weak v. class 1; nom. sing. m. of preterite participle of <atáugjan> to show, to appear

atgaggandam: strong verb class 7; dative plural masculine present participle of <atgaggan> to come, go

atgaggandeins: strong v. class 7; nom. pl. f. of present participle of <atgaggan> to come, go

atgiban: strong v. class 5; nom. sing. n. of preterite participle of <atgiban> to give, deliver

atgibau: strong verb class 5; first person singular present subjunctive of <atgiban> to give, deliver

atiddjedun: strong verb class 7; third person plural suppletive preterite of <atgaggan> to come, go

atsaihuiþ: strong verb class 5; second person plural imperative of <atsaíhuan> to observe, to take heed

atta: weak noun, masculine; nominative singular of <atta> father

atta: weak noun, masculine; vocative singular of <atta> father

attan: weak noun, masculine; accusative singular of <atta> father

attin: weak noun, masculine; dative singular of <atta> father

attins: weak noun, masculine; genitive singular of <atta> father

augona: weak noun, neuter; accusative plural of <áugō> eye

auk: conjunction; <áuk> for, because; but, also

ausona: weak noun, neuter; accusative plural of <áusō> ear

auþidai: strong noun, feminine; dative singular of <áuþida> desert, wasteland

awiliudonds: weak v. class 2; nom. sing. m. of present participle of <awiliudōn> to give thanks

·b·: numeral; <twái> two

bairan: strong verb class 4; infinitive of <baíran> to bear, to carry

bairhtein: weak noun, feminine; dative singular of <baírhtei> brightness

bar: strong verb class 4; third person singular preterite of <baíran> to bear, to carry

barizeinam: adjective; dative plural masculine of <barizeins> of barley

barizeinans: adjective; accusative plural masculine of <barizeins> of barley

barn: strong noun, neuter; accusative singular of <barn> child

barniskeins: weak noun, feminine; accusative plural of <barniskei> childish thing

baurg: strong noun, feminine; dative singular of <baúrgs> city, town

Beþlahaim: indeclinable noun; <Bēþlahaím> Bethlehem

bi: prep.; <bi> by, about; concerning; around, against; according to, on account of; for; at; after; near

bidei: strong verb class 5; second person singular imperative of <bidjan> to ask, to pray

bidjais: strong verb class 5; second person singular subjunctive of <bidjan> to ask, to pray

bidjaiþ: strong verb class 5; second person plural present subjunctive of <bidjan> to ask, to pray

bidjan: strong verb class 5; infinitive of <bidjan> to ask, to pray

bidjandansuþ-þan: strong v. class 5; nom. pl. m. of pres. part. of <bidjan> to ask, to pray + enclitic conj.; <-uh> but, and, now, therefore + conj.; <þan> when, as (long as); then, at that time; but, and, however

bigetun: strong verb class 5; third person plural preterite of <bigitan> to find, meet

bigitandona: strong verb class 5; nominative plural neuter of present participle of <bigitan> to find, meet

bigitid: strong verb class 5; second person plural of <bigitan> to find, meet

birusjos: strong noun, masculine; nominative plural of <birusjōs> parents

biskain: strong verb class 1; third person singular preterite of <biskeinan> to shine around

biþe: adverb; <biþē> while, when, after that, as soon as; then, thereupon

biþe: conjunction; <biþē> while, when, after that, as soon as; then, thereupon

biuhtja: strong noun, neuter; dative singular of <biūhti> custom

biwaibidana: weak v. class 1; acc. sing. m. of preterite participle of <biwáibjan> to clothe, to wrap

biwand: strong verb class 3; third person singular preterite of <biwindan> to wrap

biwundan: strong verb class 3; accusative singular neuter of preterite participle of <biwindan> to wrap

bokarjos: strong noun, masculine; nominative plural of <bōkareis> scribe

botos: strong noun, feminine; genitive singular of <bōta> advantage

briggais: weak verb class 1; second person singular present subjunctive of <briggan> to bring

broþar: weak noun, masculine; nominative singular of <brōþar> brother

bugjam: weak verb class 1; first person plural of <bugjan> to buy

daga: strong noun, masculine; dative singular of <dags> day

dagam: strong noun, masculine; dative plural of <dags> day

dagans: strong noun, masculine; accusative plural of <dags> day

dage: strong noun, masculine; genitive plural of <dags> day

dagis: strong noun, masculine; genitive singular of <dags> day

dagos: strong noun, masculine; nominative plural of <dags> day

dailai: strong noun, feminine; dative singular of <dáils> share, portion

dalaþ: adverb; <dalaþ> down

daurom: strong noun, feminine; dative plural <daúr> doorway

dauþaim: adjective used as substantive; dative plural masculine of <dáuþs> dead

Daweidis: strong proper noun, masculine; genitive singular of <Daweid> David

diabulau: strong noun, masculine; dative singular of <diabaúlus> devil

diabulaus: strong noun, masculine; nominative singular of <diabaúlus> devil

diabulus: strong noun, masculine; nominative singular of <diabaúlus> devil

diupaizos: adjective; genitive singular feminine of <diups> deep

dizuh-þan-sat: strong v. class 5; 3rd pers. sing. preterite of <dissitan> to seize upon + enclitic conj.; <-uh> but, and, now, therefore + conj.; <þan> when, as (long as); then, at that time; but, and, however

drauhsnos: strong noun, feminine; accusative plural of <dráusna> piece

du: preposition; <du> to, towards; against; in

dugann: strong verb class 3; third person singular preterite of <duginnan> to begin

dulþ: strong noun, feminine; dative singular of <dulþs> feast

dulþais: strong noun, feminine; genitive singular of <dulþs> feast

dulþs: strong noun, feminine; nominative singular of <dulþs> feast

duþe: conjunction; <duþē> therefore, because, besides, on that account

·e·: numeral; <fimf> five

ei: conjunction; <ei> that, so that; whether; (relative particle)

eis: personal pronoun; nominative plural masculine of <is> he, she, it

fadreinais: strong noun, feminine; genitive singular of <fadreins> family, lineage

faginoþ: weak verb class 2; third person singular of <faginōn> to rejoice

faheid: strong noun, feminine; accusative singular of <fahēds> joy

fairguni: strong noun, neuter; accusative singular of <faírguni> mountain

fairgunja: strong noun, neuter; accusative plural of <faírguni> mountain

fairgunja: strong noun, neuter; dative singular of <faírguni> mountain

fairra: preposition; <faírra> far from

faur: preposition; <faúr> for, before, by

faura: preposition; <faúra> before, for

faurbigaggiþ: strong verb class 7; third person singular of <faurbigaggan> to go before

faurhteiþ: weak verb class 1; second person plural imperative of <faurhtjan> to fear, to be afraid

faurþis: adverb; <faúrþis> first, beforehand

faurþizei: conjunction; <faúrþizei> before

fidwor tiguns: numeral; accusative plural of <fidwōr tigjus> forty

file: strong noun, neuter; genitive plural of <filu> much, many

Filippau: strong proper noun, masculine; dative singular of <Filippus> Philip

Filippus: strong proper noun, masculine; nominative singular of <Filippus> Philip

filu: strong noun, neuter; accusative singular of <filu> much, many

filu: strong noun, neuter; nominative singular of <filu> much, many

filu: strong noun, neuter; used as adverb; accusative singular of <filu> much, many

filuwaurdein: weak noun, feminine; dative singular of <filuwaúrdei> wordiness

filuwaurdjaiþ: weak v. class 1; 2nd pers. pl. pres. subj. of <filuwaúrdjan> to use many words, to be wordy

fimf: numeral; <fimf> five

fins: weak noun, masculine; genitive singular of <fráuja> lord, master

fiskans: strong noun, masculine; accusative plural of <fisks> fish

fiske: strong noun, masculine; genitive plural of <fisks> fish

flauteiþ: weak verb class 1; third person singular of <fláutjan> be pretentious

fotu: strong noun, masculine; accusative singular of <fōtus> foot

fraatjau: weak verb class 1; first person singular subjunctive of <fraatjan> to give as food

fragiftim: strong noun, feminine; dative singular of <fragifts> a giving away, espousal

fraihnandan: strong v. class 5; acc. sing. m. of present participle of <fraíhnan> to ask, question

fraisais: strong verb class 7; second person singular present subjunctive of <fráisan> to tempt

fraisands: strong verb class 7; nominative singular masculine of present participle of <fráisan> to tempt

fraisans: strong verb class 7; nominative singular masculine of preterite participle of <fráisan> to tempt

fraistobnjo: strong noun, feminine; genitive plural of <fráistubni> temptation

fraistubnjai: strong noun, feminine; dative singular of <fráistubni> temptation

fraiwa: strong noun, neuter; dative singular of <fráiw> seed

frakunþs: preterite pres. v.; nom. sing. m. of preterite participle of <frakunnan> to despise

fram: preposition; <fram> from, by, since, on account of

fraqistnai: weak verb class 4; third person singular subjunctive of <fraqistnan> to be lost, to perish

fraþjaina: strong verb class 6; third person plural present subjunctive of <fraþjan> to understand

frauja: weak noun, masculine; nominative singular of <fráuja> lord, master

fraujan: weak noun, masculine; accusative singular of <fráuja> lord, master

fraujins: weak noun, masculine; genitive singular of <fráuja> lord, master

frawaurhteis: strong noun, feminine; nominative plural of <frawaúrhts> sin

frehun: strong verb class 5; third person plural preterite of <fraíhnan> to ask, question

fretun: strong verb class 4; third person plural preterite of <fraitan> to devour

friaþwa: strong noun, feminine; accusative singular of <friaþwa> love, charity

friaþwa: strong noun, feminine; nominative singular of <friaþwa> love, charity

frijond: weak verb class 2; third person plural of <frijōn> to love

frisahtai: strong noun, feminine; dative singular of <frisahts> image

frodein: weak noun, feminine; dative singular of <frōdei> wisdom, understanding

froþ: strong verb class 6; first person singular preterite of <fraþjan> to understand

froþun: strong verb class 6; third person plural preterite of <fraþjan> to understand

frumabaur: adjective; strong accusative singular masculine of <frumabaúr> first-born

frumin: intensive adjective; dative singular masculine of <fruma> former, first

frumist: intensive adj. used as adv.; acc. sing. n. of superlative of <fruma> former, first

frumista: intensive adjective; nominative singular feminine of superlative of <fruma> former, first

fuglos: strong noun, masculine; nominative plural of <fugls> bird, fowl

fulhsnja: strong noun, neuter; accusative plural of <fulhsni> hidden thing, secret

fulhsnja: strong noun, neuter; dative singular of <fulhsni> hidden thing, secret

fullafahjais: weak verb class 1; 2nd pers. sing. present subjunctive of <fullafahjan> to satisfy, to serve

fulls: adjective; nominative singular masculine of <fulls> full

gabar: strong verb class 4; third person singular preterite of <gabaíran> to bring forth

gabaurans: strong verb class 4; nom. sing. m. of preterite participle of <gabaíran> to bring forth

gabeidiþ: strong verb class 1; third person singular of <gabeidan> to abide, to await

gaboteiþ: weak verb class 1; third person singular of <gabōtjan> to make useful, to restore

gabrannjaidau: weak verb class 1; 3rd pers. sing. pass. pres. subjunctive of <gabrannjan>

to burn

gabruko: strong noun, feminine; genitive plural of <gabruka> fragment

gadailida: weak verb class 1; third person singular preterite of <gadáiljan> to divide

gadraus: strong verb class 2; third person singular preterite of <gadriusan> to fall, fail

gadriusiþ: strong verb class 2; third person singular of <gadriusan> to fall, fail

gaf: strong verb class 5; third person singular preterite of <giban> to give, yield

gafastaida: weak verb class 3; third person singular preterite of <gafastan> to keep, hold fast

gafastan: weak verb class 3; infinitive of <gafastan> to keep, hold fast

gafullidedun: weak verb class 1; third person plural preterite of <gafulljan> to fill

gagg: strong verb class 7; second person singular imperative of <gaggan> to come, go

gaggandei: strong verb class 7; nom. sing. f. of present participle of <gaggan> to come, go

gaggiþ: strong verb class 7; second person plural imperative of <gaggan> to come, go

gagrefts: strong noun, feminine; nominative singular of <gagrēfts> decree

gahausida: weak verb class 1; third person singular preterite of <gaháusjan> to hear

gahausjai: weak verb class 1; third person singular present subjunctive of <gaháusjan> to hear

gahʉeiland: weak verb class 3; third person plural of <gahʉeilan> to cease

gahʉeitjan: weak verb class 1; infinitive of <gahʉeitjan> to whiten

gajukom: weak noun, feminine; dative plural of <gajukō> parable

gajukons: weak noun, feminine; genitive singular of <gajukō> parable

gakannidedi: weak verb class 1; third pers. sing. preterite subjunctive of <gakannjan> to make known

galagid: weak verb class 1; accusative singular neuter of preterite participle of <galagjan> to lay, put

galagida: weak verb class 1; third person singular preterite of <galagjan> to lay, put

galagidedun: weak verb class 1; third person plural preterite of <galagjan> to lay, put

galaiþ: strong verb class 1; third person singular preterite of <galeiþan> to go, travel

galaubein: strong noun, feminine; accusative singular of <galáubeins> faith, belief

galaubeiþ: weak verb class 1; third person singular of <galáubjan> to believe

galaubidebun: weak verb class 1; third person plural preterite of <galáubjan> to believe

galeikoþ: weak verb class 2; second person plural imperative of <galeikōn> to be like

Galeilaia: proper noun, feminine; dative singular of <Galeilaia> Galilee

Galeilaian: proper noun, feminine; accusative singular of <Galeilaia> Galilee

Galeilaie: strong proper noun, masculine; genitive plural of <Galeilaius> Galilean

galeiþandan: strong verb class 1; acc. sing. m. of present participle of <galeiþan> to go, travel

galesun: strong verb class 5; third person plural preterite of <galisan> to gather

galisiþ: strong verb class 5; second person plural imperative of <galisan> to gather

galukands: strong verb class 2; nom. sing. m. of present participle of <galūkan> to shut, to close

gamelid: weak verb class 1; nom. sing. n. of preterite participle of <gamēljan> to write, enroll

gameliþ: weak verb class 1; nom. sing. n. of preterite participle of <gamēljan> to write, enroll

gameljan: weak verb class 1; infinitive of <gamēljan> to write, enroll

ganam: strong verb class 4; 3rd pers. sing. preterite of <ganiman> to take to oneself, to take with oneself

ganiþjam: strong noun, masculine; dative plural of <ganiþjis> kinsman

ganohai: adjective; nominative plural masculine of <ganōhs> enough

gaqumþim: strong noun, feminine; dative plural of <gaqumþs> assembly, synagogue

garda: strong noun, masculine; dative singular of <gards> house, household

garehsnais: strong noun, feminine; genitive singular of <garēhsns> time, determination, design, plan

garunsim: strong noun, feminine; dative plural of <garuns> street

gasahu: strong verb class 5; third person singular preterite of <gasaíhuan> to see

gasaihuandans: strong verb class 5; nom. pl. m. of present participle of <gasaíhuan> to see

gasaihuans: strong verb class 5; nom. sing. m. of preterite participle of <gasaíhuan> to see

gasaihuiþ: strong verb class 5; third person singular of <gasaíhuan> to see

gasakan: strong verb class 6; infinitive of <gasakan> to rebuke, to reprove

gasalbodedeina: weak verb class 2; third person plural preterite subjunctive of <gasalbōn> annoint

gasat: strong verb class 5; third person singular preterite of <gasitan> to sit

gasatida: weak verb class 1; third person singular preterite of <gasatjan> to set, to place

gasehuun: strong verb class 5; third person plural preterite of <gasaíhuan> to see

gasinþjam: weak noun, masculine; dative plural of <gasinþja> companion, company

gasitan: strong verb class 5; infinitive of <gasitan> to sit

gastagqjais: weak verb class 1; 2nd pers. sing. pres. subjunctive of <gastangqjan> to dash against

gastoþ: strong verb class 6; third person singular preterite of <gastandan> to stay

gataih: strong verb class 1; third person singular preterite of <gateihan> to tell

gatairanda: strong verb class 4; third person plural passive present of <gataíran> to destroy, to break

gatarhjan: weak verb class 1; infinitive of <gatarhjan> to expose, to make public

gatauh: strong verb class 2; third person singular preterite of <gatiuhan> to lead, to bring

gataurniþ: weak verb class 4; third person singular of <gataúrnan> to vanish, to be destroyed

gatawida: weak verb class 1; third person singular preterite of <gatáujan> to do, make

gatawidedun: weak verb class 1; third person plural preterite of <gatáujan> to do, make

gatawides: weak verb class 1; second person singular preterite of <gatáujan> to do, make

gaþaursnoda: weak verb class 4; third person singular preterite of <gaþaúrsnan> to be withered

gaþlauhun: strong verb class 2; third person plural preterite of <gaþliuhan> to flee

gaumida: weak verb class 1; third person singular preterite of <gáumjan> to observe, perceive, see

gaumidedun: weak verb class 1; third person plural preterite of <gáumjan> to observe, perceive, see

gaumjaina: weak v. class 1; 3rd pers. pl. pres. subjunctive of <gáumjan> to observe, perceive, see

gaumjaindau: weak v. class 1; 3rd pers. pl. pass. pres. subj. of <gáumjan> to observe, perceive, see

gawairþi: strong noun, neuter; nominative singular of <gawaírþi> peace

gawandida: weak verb class 1; third person singular preterite of <gawandjan> to bring back, return

gawandidedun: weak verb class 1; third person plural preterite of <gawandjan> to bring back, return

gawandjaina: weak v. class 1; 3rd pers. pl. pres. subjunctive of <gawandjan> to bring back, return

gawaurkjam: weak verb class 1; first person plural imperative of <gawaúrkjan> to make

giba: strong verb class 5; first person singular of <giban> to give, yield

giblin: weak noun, masculine; dative singular of <gibla> gable, pinnacle

gif: strong verb class 5; second person singular imperative of <giban> to give, yield

gilstrameleins: strong noun, feminine; nominative singular of <gilstramēleins> taxation, taxing

glitmunjandeins: weak verb class 1; nom. pl. f. of present participle of <glitmunjan> to glitter, to shine

goda: adjective; accusative singular feminine of <gōþs, gōds> good

godis: adjective; genitive singular masculine of <gōþs, gōds> good

goþ: adjective; nominative singular neuter of <gōþs, gōds> good

gredags: adjective; nominative singular masculine of <grēdags> hungry

gretandam: strong verb class 7; dative plural masculine of present participle of <grētan> to weep

guda: strong noun, masculine; dative singular of <guþ> God

gudis: strong noun, masculine; genitive singular of <guþ> God

guþ: strong noun, masculine; accusative singular of <guþ> God

habai: weak verb class 3; third person singular present subjunctive of <haban> to have

habaida: weak verb class 3; third person singular preterite of <haban> to have

habaidedun: weak verb class 3; third person plural preterite of <haban> to have

habaiþ: weak verb class 3; second person plural of <haban> to have

habaiþ: weak verb class 3; third person singular of <haban> to have

haband: weak verb class 3; third person plural of <haban> to have

habau: weak verb class 3; first person singular present subjunctive of <haban> to have

haifst: strong noun, feminine; accusative singular of <háifsts> fight, strife

hairdai: strong noun, feminine; dative singular of <haírda> herd

hairdjos: strong noun, masculine; nominative plural of <haírdeis> herdsman

hairtin: weak noun, neuter; dative singular of <haírtō> heart

haitada: strong verb class 7; third person singular present passive of <háitan> to call

haldis: adverb; <haldis> rather, more

handum: strong noun, feminine; dative plural of <handus> hand

harjis: strong noun, masculine; genitive singular of <harjis> army, host

hauh: adjective; accusative singular neuter of <háuhs> high

hauhata: adjective; accusative singular neuter of <hauhs> high

hauhistjam: strong noun, neuter; dative plural of <háuhisti> the highest

hauhjaindau: weak verb class 1; third person plural passive subjunctive of <háuhjan> to exalt, to glorify

haurdai: strong noun, feminine; dative singular of <haúrds> door

haurnjais: weak verb class 1; second person singular present subjunctive of <haúrnjan> to blow a horn

hauseiþ: weak verb class 1; second person plural imperative of <háusjan> to hear, listen

hausjaina: weak verb class 1; third person plural present subjunctive of <hausjan> to hear

hausjaiþ: weak verb class 1; second person plural present subjunctive of <háusjan> to hear, listen

hausjandan: weak verb class 1; acc. sing. m. of present participle of <háusjan> to hear, listen

hausjandans: weak verb class 1; nominative plural masculine of participle of <háusjan> to hear, listen

hausjandans: weak verb class 1; nom. pl. m. of present participle of <háusjan> to hear, listen

hausjandona: weak verb class 1; accusative plural neuter of participle of <háusjan> to hear, listen

hawi: strong noun, neuter; nominative singular of <hawi> grass

hazjandane: weak verb class 1; genitive plural masculine of present participle of <hazjan> to praise

Helias: proper noun, masculine; nominative singular of <Hēlias> Elias

Helijin: proper noun, masculine; dative singular of <Hēlias> Elias

her: adverb; <her\> here

her: adverb; <hēr> here

heþjon: weak noun, feminine; accusative singular of <hēþjō> room, chamber

himina: strong noun, masculine; dative singular of <himins> heaven

himinakunda: adjective; nominative singular masculine of <himinakunds> heavenly

himinakundis: adjective; genitive singular masculine of <himinakunds> heavenly

himinam: strong noun, masculine; dative plural of <himins> heaven

himinam: strong noun, masculine; dative singular of <himins> heaven

himma: demonstrative adjective; dative singular masculine of <*his> this

hlaib: strong noun, masculine; accusative singular of <hláifs> bread, loaf

hlaibam: strong noun, masculine; dative plural of <hláifs> bread, loaf

hlaibans: strong noun, masculine; accusative plural of <hláifs> bread, loaf

hlaibos: strong noun, masculine; nominative plural of <hláifs> bread, loaf

hlaibs: strong noun, masculine; nominative singular of <hláifs> bread, loaf

hlaif: strong noun, masculine; accusative singular of <hláifs> bread, loaf

hlaiw: strong noun, neuter; accusative singular of <hláiw> grave, tomb

hlaiwa: strong noun, neuter; dative singular of <hláiw> grave, tomb

hlaiwis: strong noun, neuter; genitive singular of <hláiw> grave, tomb

hleidumei: adj. used as substantive; nom. sing. f. of <hleiduma> left; (fem. subst.) left hand, left side

hlijans: noun, masculine; accusative plural of <*hlija> tent, tabernacle

hugjandona: weak verb class 1; nom. pl. n. of present participle of <hugjan> to think, to suppose

hundam: numeral; dative plural masculine of <hund> hundred

ƕa: interrogative adverb; <ƕa> why

ƕa: interrogative pronoun; accusative singular neuter of <ƕas> who, what

ƕa: interrogative pronoun; nominative singular neuter of <ƕas> who, what

ƕa þatei: interrogative pron.; nom. sing. n. of <ƕas> who, what + relative pron.; nom. sing. n. of <saei> who, he who, which

ƕaiwa: adverb; <ƕáiwa> how, in what way

ƕammeh: indefinite pronoun; dative singular neuter of <ƕazuh> each, every

ƕan: adverb; <ƕan> at any time

ƕarjizuh: indefinite pronoun; nominative singular masculine of <ƕarjizuh> each, every

ƕas: interrogative pronoun; nominative singular masculine of <ƕas> who, what

ƕaþro: adverb; <ƕaþrō> whence, where

ƕeitai: adjective; dative singular feminine of <ƕeits> white

ƕeitos: adjective; nominative plural feminine of <ƕeits> white

Iairusalem: indeclinable noun; <Iaírusalēm> Jerusalem

Iairusalem: indeclinable noun; feminine of <Iaírusalēm> Jerusalem

Iairusaulwma: strong proper noun, feminine; accusative singular of <Iaírusaúlwma> Jerusalem

Iakobis: strong proper noun, masculine; genitive singular of <Iakōb> Jacob, James

Iakobu: strong proper noun, masculine; accusative singular of <Iakōbus> Jacob, James

Iaurdanau: strong proper noun, masculine; dative singular of <*Iaúrdanus> Jordan

·ib·: numeral; <twalif> twelve

ibai: conjunction; <ibái> lest, that not

iddja: strong verb class 7; third person singular suppletive preterite of <gaggan> to come, go

iddja: strong verb class 7; third person singular suppletive preterite of <usgaggan> to go out

iddjedun: strong verb class 7; third person plural suppletive preterite of <gaggan> to come, go

Iesu: strong proper noun, masculine; accusative singular of <Iēsus> Jesus

Iesua: strong proper noun, masculine; dative singular of <Iēsus> Jesus

Iesus: strong proper noun, masculine; nominative singular of <Iēsus> Jesus

ija: personal pronoun; nominative plural neuter of <ita> it

ijos: demonstrative used as person pronoun; accusative plural feminine of <sa, so, þata> this, that

ik: personal pronoun; nominative singular of <ik> I

im: personal pronoun; dative plural feminine of <is> he, she, it

im: personal pronoun; dative plural masculine of <is> he, she, it

im: personal pronoun; dative plural of <is> he, she, it

im: strong verb class 5; athematic first person singular of <wisan> to be

imma: personal pronoun; dative singular masculine of <is> he, she, it

in: preposition; <in> into, towards; on account of; in, among, by

ina: personal pronoun; accusative singular masculine of <is> he, she, it

ingramjada: weak verb class 1; third person singular passive present of <ingramjan> to provoke

inkilþon: adjective; dative singular feminine of <inkilþō> with child

inmaidida: weak verb class 1; third person singular preterite of <inmáidjan> to transfigure

ins: personal pronoun; accusative plural masculine of <is> he, she, it

insaihυandans: strong verb class 5; nom. pl. m. of present participle of <insaíhυan> to look upon, regard

insaihυandeins: strong v. class 5; nom. pl. f. of present participle of <insaíhυan> to look upon, regard

insakana: strong v. class 6; nom. sing. n. of preterite participle of <*insakan> to designate, to put forth

inweitais: strong verb class 1; second person singular present subjunctive of <inweitan> to worship

inweitis: strong verb class 1; second person singular of <inweitan> to worship

inwindiþai: strong noun, feminine; dative singular of <inwindiþa> injustice

inwisandins: strong v. class 5; gen. sing. m. of present participle of <inwisan> to be present, near at hand

Iohanne: strong proper noun, masculine; dative singular of <Iōhannēs> John

Iohannen: strong proper noun, masculine; accusative singular of <Iōhannēs> John

Iosef: strong proper noun, masculine; nominative singular of <Iōsēf> Joseph

is: personal pronoun; genitive singular masculine of <is> he, she, it

is: personal pronoun; nominative singular masculine of <is> he, she, it

ist: strong verb class 5; athematic third person singular of <wisan> to be

ist: strong verb class 5; athematic third person singular present of <wisan> to be

iþ: conjunction; <iþ> but, however, if

Iudaian: proper noun, feminine; accusative singular of <Iudaia> Judea

Iudaie: strong proper noun, masculine; genitive plural of <*Iudaieis> Jew

izai: personal pronoun; dative singular feminine of <is> he, she, it

ize: personal pronoun; genitive plural masculine of <is> he, she, it

izwar: possessive adjective; nominative plural masculine of <izwar> your, yours

izwar: possessive adjective; nominative singular masculine of <izwar> your, yours

izwara: possessive adjective; accusative singular feminine of <izwar> your, yours

izwaramma: possessive adjective; dative singular masculine of <izwar> your, yours

izwaros: possessive adjective; accusative plural feminine of <izwar> your, yours

izwis: personal pronoun; dative plural masculine of <þu> thou, you

izwis: personal pronoun; dative plural of <þu> thou, you

·j·: numeral; <saíhs tigjus> sixty

jabai: conjunction; <jabái> if, even if, although

jag: conjunction; <jah> and, also

jah: adverb; <jah> and, also

jah: conjunction; <jah> and, also

jainaim: demonstrative pronoun used as adjective; dative plural masculine of <jáins> that

jainaim: demonstrative pronoun; dative plural masculine of <jáins> that

jainans: demonstrative pronoun used as adjective; accusative plural masculine of <jáins> that

jainar: adverb; <jáinar> yonder, there

jaþþe: conjunction; <jaþþē> and if, whether

jera: strong noun, neuter; dative singular of <jēr> year

ju: adverb; <ju> now, already

juggalauþ: strong noun, masculine; accusative singular of <juggaláuþs> young man

jus: personal pronoun; nominative plural of <þu> thou, you

kaisara: strong noun, masculine; dative singular of <káisar> Caesar

kindina: strong noun, masculine; dative singular of <kindins> governor

klismjandei: weak verb class 1; nom. sing. f. of present participle of <klismjan> to clang

klismo: weak noun, feminine; nominative singular of <klismō> cymbal

Xristus: strong proper noun, masculine; nominative singular of <Xristus> Christ

kunnan: preterite present verb; infinitive of <kunnan> to know

kunnum: preterite present verb; first person plural of <kunnan> to know

kunþam: adjective used as substantive; dative plural neuter of <kunþs> known, acquaintance

kunþi: strong noun, neuter; accusative singular of <kunþi> knowledge

kunþi: strong noun, neuter; nominative singular of <kunþi> knowledge

Kwreinaiau: strong proper noun, masculine; dative singular of <Kwreinaíus> Cyrenius

·l·: numeral; <þreis tigjus> thirty

laisarjam: strong noun, masculine; dative plural of <láisareis> teacher, master

laiseinai: strong noun, feminine; dative singular of <láiseins> doctrine, teaching

laisida: weak verb class 1; third person singular preterite of <láisjan> to teach

laisjan: weak verb class 1; infinitive of <láisjan> to teach

laistida: weak verb class 1; third person singular preterite of <láistjan> to follow

landa: strong noun, neuter; dative singular of <land> land, country

laun: strong noun, neuter; accusative singular of <láun> reward, wage

lausei: weak verb class 1; second person singular imperative of <láusjan> to free, to deliver

leik: strong noun, neuter; accusative singular of <leik> body, flesh

leika: strong noun, neuter; dative singular of <leik> body, flesh

leitil: adjective used as substantive; accusative singular neuter of <leitils> little

libaid: weak verb class 3; third person singular of <liban> to live

libaiþ: weak verb class 3; third person singular present of <liban> to live

liuba: adjective; nominative singular masculine of <liufs> dear, beloved

liutans: weak noun, masculine; nominative plural of <liuta> hypocrite

mag: preterite present verb; third person singular of <magan> to be able

magau: strong noun, masculine; vocative singular of <magus> boy, son

Magdalene: proper noun, feminine; nominative singular of <Magdalēnē> Magdalene

magula: weak noun, masculine; nominative singular of <magula> little boy

magus: strong noun, masculine; nominative singular of <magus> boy, son

mahts: strong noun, feminine; nominative singular of <mahts> power

manag: adjective used as substantive; accusative singular neuter of <manag> much, many

manag: adjective; accusative singular neuter of <manags> much, many

manag: adjective; nominative singular neuter of <manag> much, many

managa: adjective; accusative singular feminine of <manag> much, many

managaim: adjective used as substantive; dative plural masculine of <managáim> much, many

managei: weak noun, feminine; nominative singular of <managei> crowd, multitude

managein: weak noun, feminine; dative singular of <managei> crowd, multitude

manageins: weak noun, feminine; genitive singular of <managei> crowd, multitude

manageins: weak noun, feminine; nominative plural of <managei> crowd, multitude

manaseþ: strong noun, feminine; accusative singular of <manasēþs> mankind, the world

manna: irregular noun, masculine; nominative singular of <manna> man

mannam: irregular noun, masculine; dative plural of <manna> man

manne: irregular noun, masculine; genitive plural of <manna> man

mannhun: ind. pron.; dat. sing. masculine of <mannahun> (always with negative) (no) one, (n)one

mans: irregular noun, masculine; accusative plural of <manna> man

mans: irregular noun, masculine; genitive singular of <manna> man

mans: irregular noun, masculine; nominative plural of <manna> man

marein: weak noun, feminine; dative singular of <marei> sea, lake

Mariin: proper noun, feminine; dative singular of <Maria> Mary

Marja: proper noun, feminine; nominative singular of <Marja> Mary

Marjin: proper noun, feminine; dative singular of <Marja> Mary

markailliaus: strong noun, masculine; genitive singular of <markaíllius> Marcellus

matida: weak verb class 1; third person singular preterite of <matjan> to eat

matjaina: weak verb class 1; third person plural present subjunctive of <matjan> to eat

matjandam: weak verb class 1; dative plural masculine of present participle of <matjan> to eat

maurgin: strong noun, masculine; dative singular of <maúrgins> morning

mein: possessive adjective; accusative singular neuter of <meins> my, mine

meinamma: possessive adjective; dative singular neuter of <meins> my, mine

meinis: possessive adjective; genitive singular masculine of <meins> my, mine

meinos: possessive adjective; accusative plural feminine of <meins> my, mine

meins: possessive adjective; nominative singular masculine of <meins> my, mine

mel: strong noun, neuter; accusative singular of <mēl> time, season

melidai: weak verb class 1; nom. pl. m. of preterite participle of <mēljan> to register, to enroll

melis: strong noun, neuter; genitive singular of <mēl> time, season

midjaim: adjective; dative plural masculine of <midjis> middle

midjungard: strong noun, masculine; accusative singular of <midjungards> earth, world

midjungardis: strong noun, masculine; genitive singular of <midjungards> earth, world

mik: personal pronoun; accusative singular of <ik> I

mikila: adjective; accusative singular feminine of <mikils> great

mikilamma: adjective; dative singular neuter of <mikils> great

mikilein: weak noun, feminine; accusative singular of <mikilei> greatness

mikils: adjective; nominative singular masculine of <mikils> great

milhma: weak noun, masculine; nominative singular of <milhma> cloud

milhmin: weak noun, masculine; dative singular of <milhma> cloud

mis: personal pronoun; dative singular of <ik> I

missadedins: strong noun, feminine; accusative plural of <missadēþs> misdeed, sin

misso: adverb; <missō> reciprocally, the one the other, one to another

mitoda: weak verb class 2; first person singular preterite of <mitōn> to think, consider

mitoþ: weak verb class 2; third person singular of <mitōn> to think, consider

miþ: preposition; <miþ> with, among, together with, through, by, near

miþfaginoþ: weak verb class 2; third person singular of <miþfaginōn> to rejoice with

miþsatjau: weak verb class 1; first pers. sing. pres. subjunctive of <miþsatjan> to move, to remove

miþþane: conjunction; <miþþanei> while, during, when

miþþanei: conjunction; <miþþanei> while, during, when

mizdon: weak noun, feminine; accusative singular of <mizdō> reward

Mose: strong proper noun, masculine; dative singular of <Mōsēs> Moses

nahts: weak noun, feminine; genitive singular of <nahts> night

namo: weak noun, neuter; nominative singular of <namō> name

namuh: strong v. class 4; third pers. sing. preterite of <niman> to take, receive + encl. conj.; <-uh> but, and, now, therefore

nasjands: weak verb class 1; nominative singular masculine of present participle of <nasjan> to save

Nazaraiþ: indeclinable noun; <Nazaraíþ> Nazareth

Nazoraiu: proper adjective; accusative singular masculine of <Nazaraíus> Nazarene, of Nazareth

neƕa: preposition; <nēƕa> near

ni: adverb; <ni> not

niba: conjunction; <nibái (niba)> unless, except

nih: adverb; <ni> not + enclitic conjunction; <-uh> but, and, now, therefore

nimai: strong verb class 4; third person singular present subjunctive of <niman> to take, receive

nimiþ: strong verb class 4; third person singular of <niman> to take, receive

nist: adverb; <ni> not + strong verb class 5; athematic third person singular present of <wisan> to be

niu: adv.; <ni> not + interrogative part.; <-u> (int. part., attached enclitically to first word of its clause)

niuklahs: adjective used as substantive; nominative singular masculine of <niuklahs> young, childish

niuklahs: adjective; nominative singular masculine of <niuklahs> young, childish

nu: adverb; <nu> now, therefore

ogeiþ: preterite present verb; second person plural imperative of <*ōgan> to fear, to be afraid

ohtedun: preterite present verb; third person plural preterite of <*ōgan> to fear, to be afraid

ohtedun: preterite present verb; third person plural preterite of <ōgan> to be afraid

Paitrau: strong proper noun, masculine; dative singular of <Paítrus> Peter

Paitraus: strong proper noun, masculine; genitive singular of <Paítrus> Peter

Paitru: strong proper noun, masculine; accusative singular of <Paítrus> Peter

Paitrus: strong proper noun, masculine; nominative singular of <Paítrus> Peter

paska: strong noun, feminine; indeclinable; <paska> Passover

pasxa: strong noun, feminine; indeclinable; <paska> Passover

plapjo: strong noun, feminine; genitive plural of <*plapja> street, square

praufetja: irregular noun, masculine/neuter; nominative plural of <praúfētja> prophecy

praufetjam: weak verb class 1; first person plural of <praúfētjan> to prophesy

praufetjans: irregular noun, masculine/neuter; accusative plural of <praúfētja> prophecy

praufetus: strong noun, masculine; nominative singular of <praúfētus> prophet

qainondam: weak verb class 2; dative plural masculine of present participle of <qáinōn> to lament

qam: strong verb class 4; third person singular preterite of <qiman> to come, arrive

qaþ: strong verb class 5; third person singular of <qiþan> to say, speak

qaþ: strong verb class 5; third person singular preterite of <qiþan> to say, speak

qaþuh: strong verb class 5; third pers. sing. preterite of <qiþan> to say, speak + enclitic conj.; <-uh> but, and, now, therefore

qeins: strong noun, feminine; nominative singular of <qeins> wife

qemun: strong verb class 4; third person plural preterite of <qiman> to come, arrive

qeþun: strong verb class 5; third person plural preterite of <qiþan> to say, speak

qimai: strong verb class 4; third person singular present subjunctive of <qiman> to come, arrive

qiman: strong verb class 4; infinitive of <qiman> to come, arrive

qimanda: strong verb class 4; nom. sing. m. of present participle of <qiman> to come, arrive

qimands: strong verb class 4; nom. sing. m. of present participle of <qiman> to come, arrive

qimiþ: strong verb class 4; third person singular of <qiman> to come, arrive

qiþ: strong verb class 5; second person singular imperative of <qiþan> to say, speak

qiþa: strong verb class 5; first person singular of <qiþan> to say, speak

qiþan: strong verb class 5; infinitive of <qiþan> to say, speak

qiþan: strong verb class 5; nominative singular neuter of preterite participle of <qiþan> to say, speak

qiþand: strong verb class 5; third person plural of <qiþan> to say, speak

qiþandane: strong verb class 5; genitive plural masculine of present participle of <qiþan> to say, speak

qiþandans: strong verb class 5; nom. pl. m. of present participle of <qiþan> to say, speak

qiþands: strong verb class 5; nom. sing. m. of present participle of <qiþan> to say, speak

qiþiduh: strong verb class 5; second person pl. imp. of <qiþan> to say, speak + enclitic conj.; <-uh> but, and, now, therefore

qumana: strong verb class 4; nom. sing. m. of preterite participle of <qiman> to come, arrive

·r·: numeral; <taíhuntēhund> hundred

rabbei: noun, masculine; vocative singular of <rabbei> rabbi, master, teacher

raginondin: weak verb class 2; dative singular masculine of present participle of <raginōn> to rule

raihtis: adverb; <raíhtis> indeed

raþjon: weak noun, feminine; dative singular of <raþjō> number

razdos: strong noun, feminine; nominative plural of <razda> tongue, language

reiro: weak noun, feminine; nominative singular of <reirō> trembling

rodida: weak verb class 1; first person singular preterite of <rōdjan> to speak

rodida: weak verb class 1; third person singular preterite of <rōdjan> to speak

rodidedi: weak verb class 1; third person singular preterite subjunctive of <rōdjan> to speak

rodjandans: weak verb class 1; nominative plural masculine of present participle of <rōdjan> to speak

rodjands: weak verb class 1; nominative singular masculine of present participle of <rōdjan> to speak

rumis: strong noun, masculine; genitive singular of <rūms> room

runa: strong noun, feminine; accusative singular of <rūna> mystery, secret

runos: strong noun, feminine; accusative plural of <rūna> mystery, secret

sa: demonstrative used as adjective; nominative singular masculine of <sa, so, þata> this, that

sa: demonstrative used as article; nominative singular masculine of <sa, so, þata> this, that

sa: demonstrative used as person pronoun; nominative singular masculine of <sa, so, þata> this, that

sa: demonstrative used as pronoun; nominative singular masculine of <sa, so, þata> this, that

sa: demonstrative used as relative pronoun; nominative singular masculine of <sa, so, þata> this, that

sabailliaus: strong noun, masculine; genitive singular of <sabaíllius> Sabellius

sabbate: strong noun, masculine; genitive plural of <sabbatus> Sabbath

sabbato: indeclinable noun; <sabbatō> Sabbath

sadai: adjective; nominative plural masculine of <*sads> satisfied

saei: relative pronoun; nominative masculine singular of <saei> who, he who, which

saei: relative pronoun; nominative singular masculine of <saei> who, he who, which

sai: interjection; <sái> lo, behold

saian: strong verb class 7; infinitive of <saian> to sow

saiands: strong verb class 7; nominative singular masculine of present participle of <saian> to sow

saihs: numeral; <saíhs> six

saihʊaina; strong verb class 5; third person plural present subjunctive of <saíhʊan> to see

saihʊam: strong verb class 5; first person plural of <saíhʊan> to see

saihʊan: strong verb class 5; infinitive of <saíhʊan> to see

saihʊandans: strong verb class 5; nominative plural masculine of present participle of <saíhʊan> to see

saihʊiþ: strong verb class 5; third person singular of <saíhʊan> to see

saiso: strong verb class 7; third person singular preterite of <saian> to sow

Salome: proper noun, feminine; nominative singular of <Salōmē> Salome

samaleiko: adverb; <samaleikō> in like manner, likewise

samin: adjective; dative singular neuter of <sama> same

Saurim: strong proper noun, masculine; dative plural of <Saúr> Syrian

sei: relative pronoun; nominative singular feminine <saei> who, he who, which

sei: relative pronoun; nominative singular feminine of <saei> who, he who, which

Seimonaus: strong proper noun, masculine; genitive singular of <Seimōn> Simon

sein: possessive adjective; accusative singular neuter of <*seins> one's own

seina: possessive adjective; accusative singular feminine of <seina> one's own

seinai: possessive adjective; dative singular feminine of <*seins> one's own

seinai: possessive adjective; dative singular feminine of <seina> one's own

seinaim: possessive adjective; dative plural masculine of <*seins> one's own

seinamma: possessive adjective; dative singular neuter of <*seins> one's own

seinana: possessive adjective; accusative singular masculine of <*seins> one's own

sels: adjective; nominative singular masculine of <sēls> kind, good

sibun: numeral; <sibun> seven

sijai: strong verb class 5; athematic third person singular subjunctive of <wisan> to be

sijaima: strong verb class 5; athematic first person plural subjunctive of <wisan> to be

sijais: strong verb class 5; athematic second person singular present subjunctive of <wisan> to be

sijaiþ: strong verb class 5; athematic second person plural present subjunctive of <wisan> to be

sik: reflexive pronoun; accusative of <sik> himself, herself, oneself

sik: reflexive pronoun; accusative plural masculine of <sik> himself, herself, oneself

silba: reflexive pronoun; nominative singular masculine of <silba> self

sildaleikidedun: weak verb class 1; third person plural preterite of <sildaleikjan> to wonder, to marvel

sind: strong verb class 5; athematic third person plural of <wisan> to be

sinteinan: adjective; accusative singular masculine of <sinteins> daily

siponjam: strong noun, masculine; dative plural of <sipōneis> disciple

siponje: strong noun, masculine; genitive plural of <sipōneis> disciple

sis: reflexive pronoun; dative of <sik> himself, herself, oneself

sis: reflexive pronoun; dative plural masculine of <sik> himself, herself, oneself

sitandan: strong verb class 5; accusative singular masculine of present participle of <sitan> to sit

siukaim: adjective used as substantive; dative plural masculine of <siuks> sick

skatte: strong noun, masculine; genitive plural of <skatts> coin, denarius

skip: strong noun, masculine; accusative singular of <skip> ship

skuggwan: weak noun, masculine; accusative singular of <skuggwa> mirror

skulam: adj. used as substantive; dat. pl. m. of <skula> owing, in debt, guilty; (weak subst.) debtor

skulans: adj. used as substantive; nom. pl. m. of <skula> owing, in debt, guilty; (weak subst.) debtor

skulda: preterite present verb; first person singular preterite of <*skulan> to owe, be obliged

skuli: preterite present verb; third person singular present subjunctive of <*skulan> to owe, be obliged

snaiws: strong noun, masculine; nominative singular of <snáiws> snow

so: demonstrative used as article; nominative singular feminine of <sa, so, þata> this, that

soh: demonstrative used as adj.; nom. sing. f. of <sa, so, þata> this, that + enclitic conj.; <-uh> but, and, now, therefore

soh: demonstrative used as person pron.; nom. sing. f. of <sa, so, þata> this, that + enclitic conj.; <-uh> but, and, now, therefore

sokeiþ: weak verb class 1; second person plural of <sōkjan> to seek, ask

sokeiþ: weak verb class 1; third person singular present of <sōkjan> to seek, ask

sokidedum: weak verb class 1; first person plural preterite of <sōkjan> to seek, ask

sokidedun; weak verb class 1; third person plural preterite of <sōkjan> to seek, ask

sokideduþ: weak verb class 1; second person plural preterite of <sōkjan> to seek, ask

sokjandans: weak verb class 1; nom. pl. m. of present participle of <sōkjan> to seek, ask

sokjandona: weak verb class 1; nominative plural neuter of present participle of <sōkjan> to seek, ask

spillo: weak verb class 2; first person singular of <spillōn> to tell, relate

spillodedeina: weak verb class 2; third person plural preterite subjunctive of <spillōn> to tell, relate

stada: strong noun, masculine; dative singular of <staþs> place; land

stain: strong noun, masculine; accusative singular of <stáins> stone

staina: strong noun, masculine; dative singular of <stáins> stone

stainahamma: adjective used as substantive; dative singular neuter of <stáinahs> stony

stains: strong noun, masculine; nominative singular of <stáins> stone

standandans: strong verb class 6; nominative plural masculine of present participle of <standan> to stand

staþ: strong noun, masculine; accusative singular of <staþs> place; land

staþa: strong noun, masculine; dative singular of <staþs> place; land

stibna: strong noun, feminine; nominative singular of <stibna> voice

stika: strong noun, masculine; dative singular of <stiks> point, moment

sum: indefinite pronoun; nominative singular neuter of <sums> some, one

suman: adverb; <suman> once, formerly; in part

sunaus: strong noun, masculine; nominative singular of <sunus> son

sundro: adverb; <sundrō> alone, apart

sunjai: strong noun, feminine; dative singular of <sunja> truth

sunnin: weak noun, feminine/neuter; dative singular of <sunnō> sun

suns: adverb; <suns> at once, soon

sunu: strong noun, masculine; accusative singular of <sunus> son

sunus: strong noun, masculine; nominative singular of <sunus> son

swa: adverb; <swa> so, thus, as

swaleikos: adjective; nominative plural feminine of <swaleiks> such

swaswe: adverb; <swaswē> as, just as; so as; so as to, so that

swaswe: conjunction; <swaswē> as, just as; so as; so as to, so that

swe: adverb; <swē> like, as, just as; so that; about

swe: conjunction; <swē> like, as, just as; so that; about

sweþauh: adverb; <swēþáuh> indeed, however

Swriais: strong proper noun, feminine; genitive singular of <Swria> Syria

taihswai: adjective used as substantive; dative singular feminine of <taíhswa> right; (fem. subst.) right hand, right side

taihswo: adj. used as substantive; nom. sing. f. of <taíhswa> right; (fem. subst.) right hand, right side

taikn: strong noun, feminine; accusative singular of <táikns> sign, wonder

taiknins: strong noun, feminine; accusative plural of <táikns> sign, wonder

taikns: strong noun, feminine; nominative singular of <táikns> sign, wonder

tainjons: weak noun, feminine; accusative plural of <táinjō> basket

tauhans: strong verb class 2; nom. sing. m. of preterite participle of <tiuhan> to lead, to guide

taujais: weak verb class 1; second person singular present subjunctive of <táujan> to do, to make

taujan: weak verb class 1; infinitive of <taujan> to do

taujan: weak verb class 1; infinitive of <táujan> to do, to make

taujand: weak verb class 1; third person plural of <táujan> to do, to make

taujandan: weak verb class 1; accusative singular masculine of participle of <táujan> to do, to make

taujau: weak verb class 1; first person singular subjunctive of <táujan> to do, to make

taujiþ: weak verb class 1; third person singular of <táujan> to do, to make

Tibairiade: strong proper noun, masculine; genitive plural of <*Tibaíriadeis> Tiberians

tiguns: *see* fidwor tiguns

twaim: numeral; dative plural masculine of <twa> two

twalibim: numeral; dative plural masculine of <twalif> twelve

twalibwintrus: adjective; nominative singular masculine of <twalibwintrus> twelve years old

þai: demonstrative used as adjective; nominative plural masculine of <sa, so, þata> this, that

þai: demonstrative used as article; nominative plural masculine of <sa, so, þata> this, that

þai: demonstrative used as person pronoun; nominative plural masculine of <sa, so, þata>

this, that

þai: demonstrative used as pronoun; nominative plural masculine of <sa, so, þata> this, that

þai: demonstrative used as relative pronoun; nominative plural masculine of <sa, so, þata> this, that

þaiei: relative pronoun; nominative plural masculine of <saei> who, he who, which

þaih: strong verb class 1; third person singular preterite of <þeihan> to thrive, to prosper

þaim: demonstrative used as article; dative plural masculine of <sa, so, þata> this, that

þaim: demonstrative used as person pronoun; dative plural masculine of <sa, so, þata> this, that

þaim: demonstrative used as pronoun; dative plural masculine of <sa, so, þata> this, that

þaim: demonstrative used as pronoun; dative plural neuter of <sa, so, þata> this, that

þaim: demonstrative used as relative pronoun; dative plural masculine of <sa, so, þata> this, that

þairh: preposition; <þaírh> through; by, by means of; on account of

þairhwakandans: strong verb class 6; nom. pl. m. of present participle of <þaírhwakan> to stay awake

þamma: demonstrative used as adjective; dative singular masculine of <sa, so, þata> this, that

þamma: demonstrative used as article; dative singular masculine of <sa, so, þata> this, that

þamma: demonstrative used as article; dative singular neuter of <sa, so, þata> this, that

þamma: demonstrative used as person pronoun; dative singular masculine of <sa, so, þata> this, that

þamma: demonstrative used as relative pronoun; dative singular masculine of <sa, so, þata> this, that

þammei: relative pronoun; dative singular neuter of <saei> who, he who, which

þan: adverb; <þan> then, when

þan: adverb; <þan> when, as (long as); then, at that time; but, and, however

þan: conjunction; <þan> when, as (long as); then, at that time; but, and, however

þana: demonstrative used as article; accusative singular masculine of <sa, so, þata> this, that

þana: demonstrative used as relative pronoun; accusative singular masculine of <sa, so, þata> this, that

þanaseiþs: adverb; <þanaseiþs> further, still

þans: demonstrative used as article; accusative plural masculine of <sa, so, þata> this, that

þanuh: conjunction; <þan> when, as (long as); then, at that time; but, and, however + enclitic conjunction; <-uh> but, and, now, therefore

þarei: adverb; <þar> there + relative particle; <ei> that, so that; whether; (relative particle)

þaruh: adverb; <þar> there + enclitic conjunction; <-uh> but, and, now, therefore

þaruh: adverb; <þaruh> therefore, but, and; there; now

þaruh: conjunction; <þaruh> therefore, but, and; there; now

þata: article; nominative singular neuter of <þata> the

þata: demonstrative pronoun; accusative singular neuter of <þata> this, that

þata: demonstrative used as adjective; accusative singular neuter of <sa, so, þata> this, that

þata: demonstrative used as article; accusative singular neuter of <sa, so, þata> this, that

þata: demonstrative used as person pronoun; nominative singular neuter of <sa, so, þata> this, that

þata: demonstrative used as pronoun; accusative singular neuter of <sa, so, þata> this, that

þata: demonstrative used as pronoun; nominative singular neuter of <sa, so, þata> this, that

þatainei: adverb; <þatáinei> only

þatei: *see* ƕa þatei

þatei: conjunction; <þatei> that, because, if

þatei: relative pronoun; accusative singular neuter of <saei> who, he who, which

þatei: relative pronoun; nominative singular neuter of <saei> who, he who, which

þatuh: demonstrative used as pron.; acc. sing. n. of <sa, so, þata> this, that + enclitic conjunction; <-uh> but, and, now, therefore

þaþro: adverb; <þaþrō> thence

þaþroh: adverb; <þaþrōh> afterwards, thence

þau: adverb; <þáu> then, in that case

þauhjabai: conjunction; <þáuhjabái> even though

þaurbuþ: preterite present verb; second person plural of <þaúrban> to need, to be in want

þaurnjus: strong noun, masculine; nominative plural of <þaúrnus> thorn

þaurnuns: strong noun, masculine; accusative plural of <þaúrnus> thorn

þe: demonstrative used as article; instrumental singular neuter of <sa, so, þata> this, that

þei: conjunction; <þei> that, so that; as

þein: possessive adjective; nominative singular neuter of <þeins> thy, thine, your, yours

þeina: possessive adjective; accusative singular feminine of <þeins> thy, thine, your,

yours

þeina: possessive adjective; nominative singular feminine of <þeins> thy, thine, your, yours

þeinai: possessive adjective; dative singular feminine of <þeins> thy, thine, your, yours

þeinamma: possessive adjective; dative singular masculine of <þeins> thy, thine, your, yours

þeinana: possessive adjective; accusative singular masculine of <þeins> thy, thine, your, yours

þeins: possessive adjective; nominative singular masculine of <þeins> thy, thine, your, yours

þis: demonstrative used as article; genitive singular masculine of <sa, so, þata> this, that

þis: demonstrative used as article; genitive singular neuter of <sa, so, þata> this, that

þis: demonstrative; genitive singular neuter of <sa, so, þata> this, that

þisʜammeh: indefinite pronoun; dative singular masculine of <þisʜazuh> whoever, whosoever

þiudangardi: strong noun, feminine; nominative singular of <þiudangardi> kingdom

þiudangardjos: strong noun, feminine; genitive singular of <þiudangardi> kingdom

þiudinassuns: strong noun, masculine; accusative plural of <þiudinassus> kingdom

þiudinassus: strong noun, masculine; nominative singular of <þiudinassus> kingdom

þiudo: strong noun, feminine; genitive plural of <þiuda> people; (pl.) heathens, Gentiles

þizai: demonstrative used as article; dative singular feminine of <sa, so, þata> this, that

þizaiei: relative pronoun; dative singular feminine of <saei> who, he who, which

þize: demonstrative used as article; genitive plural masculine of <sa, so, þata> this, that

þize: demonstrative; genitive plural neuter of <sa, so, þata> this, that

þizei: relative pronoun; genitive singular neuter of <saei> who, he who, which

þizos: demonstrative used as article; genitive singular feminine of <sa, so, þata> this, that

þo: demonstrative pronoun; accusative plural neuter of <þata> this, that

þo: demonstrative used as adjective; accusative singular feminine of <sa, so, þata> this, that

þo: demonstrative used as article; accusative plural neuter of <sa, so, þata> this, that

þo: demonstrative used as article; accusative singular feminine of <sa, so, þata> this, that

þo: demonstrative used as person pronoun; nominative plural neuter of <sa, so, þata> this, that

þo: demonstrative used as pronoun; nominative singular neuter of <sa, so, þata> this, that

þoei: relative pronoun; accusative plural neuter of <saei> who, he who, which

þoei: relative pronoun; accusative singular feminine of <saei> who, he who, which

þos: demonstrative used as article; accusative plural feminine of <sa, so, þata> this, that

þozei: relative pronoun; accusative plural feminine of <saei> who, he who, which

þrins: numeral; accusative plural masculine of <*þreis> three

þu: personal pronoun; nominative singular of <þu> thou, you

þu: personal pronoun; vocative singular of <þu> thou, you

þugkeiþ: weak verb class 1; third person singular of <þungkjan> to seem

þuhta: weak verb class 1; third person singular preterite of <þugkjan> to seem

þuk: personal pronoun; accusative singular of <þu> thou, you

þulaiþ: weak verb class 3; third person singular of <þulan> to endure, to bear

þus: personal pronoun; dative singular of <þu> thou, you

þusundjos: numeral; nominative plural feminine of <þūsundi> thousand

ubil: adjective used as substantive; accusative singular neuter of <ubils> bad, evil

ubilin: adjective used as substantive; dative singular neuter of <ubils> bad, evil

ufar: preposition; <ufar> over, above, beyond

ufaro: preposition; <ufarō> above, upon, over

ufarskadwjands: weak verb class 1; nom. sing. m. of present participle of <ufarskadwjan> to over-shadow

ufarstigun: strong verb class 1; third person plural preterite of <ufarsteigan> to spring up, to mount up

ufblesada: strong verb class 7; third person singular passive present of <ufblēsan> to puff up

ufbrann: strong verb class 3; third person singular preterite of <ufbrinnan> to scorch

ufhaband: weak verb class 3; third person plural of <ufhaban> to hold up, to bear up

ufhausjands: weak verb class 1; nom. sing. m. of pres. part. of <ufháusjan> to obey, to be obedient

ufkunna: weak verb class 3; first person singular of <ufkunnan> to know, to recognize

und: preposition; <und> up to, until, for

unhulþons: weak noun, feminine; accusative plural of <unhulþō> unclean spirit, evil spirit

uns: personal pronoun; accusative plural of <ik> I

uns: personal pronoun; dative plural of <ik> I

unsar: possessive adjective; vocative singular masculine of <unsar> our, ours

unsaraim: possessive adjective; dative plural masculine of <unsar> our, ours

unsarana: possessive adjective; accusative singular masculine of <unsar> our, ours

unsis: personal pronoun; dative plural of <ik> I

unte: conjunction; <untē> for, because, since, until

urrais: strong verb class 1; third person singular preterite of <urreisan> to arise

urrann: strong verb class 3; third person singular preterite of <urrinnan> to rise, come from, go forth

urrinnandin: strong verb class 3; dat. sing. f. of pres. part. of <urrinnan> to rise, come from, go forth

urrinnandin: strong verb class 3; dat. sing. n. of pres. part. of <urrinnan> to rise, come from, go forth

urrinnando: strong verb class 3; acc. sing. n. of pres. part. of <urrinnan> to rise, come from, go forth

us: preposition; <us> out, out of, from

usagidai: weak verb class 1; nom. pl. m. of preterite participle of <usagjan> to frighten, to terrify

usbauhtedun: weak verb class 1; third person plural preterite of <usbugjan> to buy

usbeisneiga: adjective; nominative singular feminine of <usbeisneigs> long-suffering, patient

usfilmei: weak noun, feminine; nominative singular of <usfilmei> amazement

usfullnodedun: weak verb class 4; <usfullnan> to be fulfilled

usgaggandam: strong verb class 7; dative plural masculine of present participle of <usgaggan> to go out

usgaggandeins: strong verb class 7; nom. pl. f. of present participle of <usgaggan> to go out

usgeisnodedun: weak verb class 4; third person plural preterite of <usgeisnan> to be amazed, astonished

usgibiþ: strong verb class 5; third person singular of <usgiban> to reward, to give out

ushof: strong verb class 6; third person singular preterite of <ushafjan> to lift up

ushramidan: weak verb class 1; acc. sing. m. of preterite participle of <ushramjan> to crucify

usiddja: strong verb class 7; third person singular suppletive preterite of <usgaggan> to go out

usstandan: strong verb class 6; infinitive of <usstandan> to stand up, rise

usstandands: strong verb class 6; nom. sing. m. of present participle of <usstandan> to stand up, rise

usstoþi: strong verb class 6; third person singular preterite subjunctive of <usstandan> to stand up, rise

ustauh: strong verb class 2; third person singular preterite of <ustiuhan> to lead out; to complete

ustauhan: strong verb class 2; nom. sing. n. of preterite participle of <ustiuhan> to lead out; to complete

ustauhanaim: strong verb class 2; dat. pl. m. of preterite participle of <ustiuhan> to lead out; to complete

ustiuhandam: strong verb class 2; dat. pl. m. of present participle of <ustiuhan> to lead out; to complete

ustiuhands: strong verb class 2; nom. sing. m. of present participle of <ustiuhan> to lead out; to complete

uswarp: strong verb class 3; third person singular preterite of <uswaírpan> to cast out, to reject

uta: adverb; <ūta> out, without

uzetin: weak noun, masculine; dative singular of <uzēta> manger

wahsjando: strong verb class 6; acc. sing. n. of present participle of <wahsjan> to grow, to increase

wahstau: strong noun, masculine; dative singular of <wahstus> size, stature

wahtwom: weak noun, feminine; accusative singular of <wahtwō> watch

waihstam: weak noun, masculine; dative plural of <waíhsta> corner

waiht: strong noun, feminine; accusative singular of <waíhts> thing

waihtai: strong noun, feminine; dative singular of <waíhts> thing

waihts: strong noun, feminine; nominative singular of <waíhts> thing

wair: strong noun, masculine; nominative singular of <waír> man

wairos: strong noun, masculine; nominative plural of <waír> man

wairp: strong verb class 3; second person singular imperative of <waírpan> to throw, to cast

wairþai: strong verb class 3; third person sing. present subjunctive of <waírþan> to become, to happen

wairþai: strong verb class 3; third person singular subjunctive of <waírþan> to become, to happen

wairþiþ: strong verb class 3; third person singular of <waírþan> to become, to happen

wait: preterite present verb; first person singular of <*witan> to know

wait: preterite present verb; third person singular of <*witan> to know

waldufni: strong noun, neuter; accusative singular of <waldufni> authority

warþ: strong verb class 3; first person singular preterite of <waírþan> to become, to happen

warþ: strong verb class 3; third person singular preterite of <waírþan> to become, to happen

was: strong verb class 5; first person singular preterite of <wisan> to be

was: strong verb class 5; third person singular preterite of <wisan> to be

wastjai: strong noun, feminine; dative singular of <wasti> garment

wastjos: strong noun, feminine; nominative plural of <*wasti> garment

wasuh: strong verb class 5; third person sing. preterite of <wisan> to be + enclitic conjunction; <-uh> but, and, now, therefore

waurd: strong noun, neuter; accusative singular of <waúrd> word

waurda: strong noun, neuter; accusative plural of <waúrd> word

waurda: strong noun, neuter; dative singular of <waúrd> word

waurde: strong noun, neuter; genitive plural of <waúrd> word

waurkeiþ: weak verb class 1; second person plural imperative of <waúrkjan> to work, to make

waurtins: strong noun, feminine; accusative plural of <waúrts> root

waurþun: strong verb class 3; third person plural preterite of <waírþan> to become, to happen

weihis: adjective; genitive singular masculine of <weihs> holy

weihnai: weak verb class 4; third person singular present subjunctive of <weihnan> to be hallowed

weis: personal pronoun; nominative plural of <ik> I

weitwodeiþ: weak verb class 1; third person singular of <weitwōdjan> to bear witness, to testify

weitwodida: weak verb class 1; acc. pl. n. of preterite part. of <weitwōdjan> to bear witness, to testify

weneiþ: weak verb class 1; third person singular of <wenjan> to hope, to expect

weseina: strong verb class 5; third person plural past subjunctive of <wisan> to be

wesun: strong verb class 5; third person plural preterite of <wisan> to be

wig: strong noun, masculine; accusative singular of <wigs> way, road, journey

wildedun: irregular verb; third person plural preterite of <wiljan> to will, wish

wilja: weak noun, masculine; nominative singular of <wilja> will

wiljau: irregular verb; first person singular of <wiljan> to will, wish

wiljins: weak noun, masculine; genitive singular of <wilja> will

winnai: strong verb class 3; third person singular present subjunctive of <winnan> to suffer

winnandona: strong verb class 3; nominative plural neuter of present participle of <winnan> to suffer

wisan: strong verb class 5; infinitive of <wisan> to be

wisandam: strong verb class 5; dative plural masculine of present participle of <wisan> to be

wisandein: strong verb class 5; nominative singular feminine of present participle of <wisan> to be

wisandin: strong verb class 5; dative singular masculine of present participle of <wisan> to be

wissa: preterite present verb; third person singular preterite of <*witan> to know

wissedun: preterite present verb; third person plural preterite of <*witan> to know

wisseduþ: preterite present verb; second person plural preterite of <*witan> to know

witandans: weak verb class 3; nom. pl. m. of present participle of <witan> to keep watch, observe

witi: preterite present verb; third person singular present subjunctive of <*witan> to know

witjau: preterite present verb; first person singular present subjunctive of <*witan> to know

wiþra: prep.; <wiþra> against, over against; by, near; to, in reply to, in return for; on account of, for

wratodedun: weak verb class 2; third person plural preterite of <wratōn> to go, to journey

wullareis: strong noun, masculine; nominative singular of <wullareis> one who whitens wool, fuller

wulþu: strong noun, masculine; accusative singular of <wulþus> splendor, glory

wulþus: strong noun, masculine; nominative singular of <wulþus> splendor, glory

Gothic Online

Base Form Dictionary

Jonathan Slocum and Todd B. Krause

This Base Form Dictionary index lists, in an alphabetical order suitable to the language and the script employed for it, every unique base form underlying one or more surface (word) forms in lesson texts. For each base form a general meaning (if any) is shown, along with links to every usage, in every numbered lesson, of the associated surface forms. With this index, one may click on any link to perform a quick "usage look-up," and thereby study how surface forms in texts are constructed from base forms.

A new, experimental feature is being introduced to these EIEOL lessons, namely the addition of pointers to Proto-Indo-European roots identified by Julius Pokorny in his monumental work, *Indogermanisches Etymologisches Wörterbuch* (2 vols. Bern: Franke, 1959-1969; reprinted in 1989). Because Pokorny is becoming increasingly outdated, we may revise these links in the future; however, for the time being, this information might prove interesting to those who are curious about Indo-European etymology. Notice of potential error is always welcome.

<abraba> strongly, excessively, very, very much [Pokorny abhro- **::** strong, mighty]

<af> from, of [Pokorny apo-, pŏ, ap-u, pu **::** **off**, out of, away from]

<afar> after, according to [Pokorny apo-, pŏ, ap-u, pu **::** **off**, out of, away from]

<afarsabbatus> day after the Sabbath, Sunday

<afguþs> godless, impious

<afhuapjan> to choke

<aflagjan> to put away

<aflētan> to leave, to forgive

<aflifnan> to remain [Pokorny 1. leip- **::** to smear (with fat), stick]

<afstandan> to stand off, to depart

<aftra> back, again [Pokorny apo-, pŏ̆, ap-u, pu **::** **off**, out of, away from]

<afwalwjan> to roll away

<aggilus> angel, messenger

<agis> fear [Pokorny agh- **::** to **ail**, fear, be depressed]

<Agustus> Augustus

<ahmins> spirit, the Spirit

<áihts> possession [Pokorny ēik- **::** to **own**, possess, be capable]

<áins> alone, only [Pokorny 3. e-, ei-, i-, fem. ī- **::** (demonstrative particle: one, this, etc.)]

<áins> one [Pokorny 3. e-, ei-, i-, fem. ī- **::** (demonstrative particle: one, this, etc.)]

<áins> one, some [Pokorny 3. e-, ei-, i-, fem. ī- **::** (demonstrative particle: one, this, etc.)]

<áinshun> (always with negative) (no) one, (n)one [Pokorny k^{u}o-, k^{u}e-, fem. k^{u}ā, k^{u}ei- **::** (indefinite/interrogative pronoun)]

<áir> soon, early [Pokorny ăier-, ăien- **::** day(light), morning]

<aírþa> earth [Pokorny 4. er-, er-t-, er-u̯- **::** **earth**]

<aírþeins> earthly, born of the earth

<áiþei> mother

<aíþþáu> or, else

<áiþþáu> or, else

<áiwiskōn> to act unseemly [Pokorny aig^{u}h- **::** to be ashamed]

<áiws> time, lifetime, age, eternity [Pokorny aiu̯-, au̯- **::** vitality, life force]

<ak> but, however [Pokorny ati, ato- **::** over, beyond]

<akei> but, yet, still, nevertheless

<akran> fruit [Pokorny ōg-, əg- **::** to grow; fruit, berry]

<alhs> temple [Pokorny aleq- **::** to protect, ward off]

<alja> than, except, unless, save; except

<aljanōn> to envy

<all> all, every

<alls> all, every [Pokorny 1. al-, ol- **::** beyond; other, **alien**]

<amēn> amen, truly

<ana> in, on, upon, at, over; to, into; against [Pokorny 4. an-, anu, anō, nō **::** **on**, along, over there]

<anabiudan> to command, order [Pokorny bheudh-, nasalized bhu-n-dh- **::** to awaken, be aware]

<anafilhan> to transmit, to hand down

<anaks> at once, suddenly [Pokorny 4. an-, anu, anō, nō **::** **on**, along, over there]

<anakumbjan> to recline, to sit down

<anamēljan> to enroll

<anananþjan> to dare [Pokorny nant- **::** to dare, risk]

<anaqiman> to approach

<andawaúrdi> answer

<andhafjan> to answer

<andháusjan> to hear, to obey

<andniman> to receive, to take [Pokorny ant-s **::** brow, front, **anterior**]

<Andraías> Andrew

<andwaírþi> face, presence

<ansts> grace, favor [Pokorny ans- **::** favorable, well inclined]

<anþar> other, another; second [Pokorny 2. an- **::** there, **other** side]

<armahaírtiþa> charity, alms

<armaiō> pity, alms

<aromata> (pl.) spices

<at> at, by, to, with, of [Pokorny 1. ad- **::** **at**, by, to]

<atáugjan> to show, to appear [Pokorny 1. ad- **::** **at**, by, to]

<atgaggan> to come, go

<atgiban> to give, deliver

<atsaíhuan> to observe, to take heed

<atta> father [Pokorny ăt̆os, atta **::** daddy, mommy (nursery word)]

<áugō> eye [Pokorny okᵘ- **::** to see, **ogle**; **eye**]

<áuk> for, because; but, also [Pokorny 4. au-, u- : u̯ĕ-, u̯o- **::** other; that (one)]

<áusō> ear [Pokorny 2. ōus- : əus- : us- **::** **ear**]

<áuþida> desert, wasteland [Pokorny 3. au-, au̯e, u̯ĕ- **::** down, away from]

<awiliudōn> to give thanks [Pokorny 3. lēu-, or lāu- **::** (onomatopoeic: to bark, howl,

etc.)]

<baíran> to bear, to carry [Pokorny 1. bher- :: to **bear**, bring, carry]

<baírhtei> brightness

<barizeins> of barley

<barn> child [Pokorny 1. bher- :: to **bear**, bring, carry]

<barniskei> childish thing [Pokorny 1. bher- :: to **bear**, bring, carry]

<baúrgs> city, town [Pokorny bhereĝh-, bherĝhos- :: high, noble; **barrow**, mountain]

<Bēþlahaím> Bethlehem

<bi> by, about; concerning; around, against; according to, on account of; for; at; after; near [Pokorny ambhi, m̥bhi :: around, at **both** sides]

<bidjan> to ask, to pray [Pokorny 2. bhedh- :: to flex, bend, crook]

<bigitan> to find, meet [Pokorny ghend-, and ghed- :: to **get**, grasp, seize]

<birusjōs> parents

<biskeinan> to shine around

<biþē> while, when, after that, as soon as; then, thereupon

<biūhti> custom

<biwáibjan> to clothe, to wrap [Pokorny u̯eip-, u̯eib- :: to turn, **whip**, sway, **vibrate**]

<biwindan> to wrap

<bōkareis> scribe

<bōta> advantage [Pokorny bhăd- :: good, **better**]

<briggan> to bring [Pokorny bhrenk-, bhronk- :: to **bring**]

<brōþar> brother [Pokorny bhrā́ter- :: **brother**, family member]

<bugjan> to buy [Pokorny 3. bheug-, bheugh- :: to **bow**, flex, bend, crook]

<dags> day [Pokorny ă̄ĝher-, ă̄ĝhen-, ă̄ĝhes-, or ŏ̄ĝher etc. :: **day**, **dawn**]

<dáils> share, portion [Pokorny dā : də-, and dāi- : dəi-, dī̆- :: to share, divide]

<dalaþ> down [Pokorny 1. dhel-, dholo- :: curve; **dell**, hollow]

<daúr> doorway [Pokorny dhu̯ĕr-, dhu̯ŏr-, dhur-, dhu̯r̥- :: **door**]

<dáuþs> dead

<Daweid> David

<diabaúlus> devil

<dissitan> to seize upon

<diups> deep [Pokorny dheu-b-, dheu-p- :: **deep**, hollow]

<dráusna> piece

<du> to, towards; against; in [Pokorny de-, do- :: I-deictic; here]

<duginnan> to begin [Pokorny de-, do- :: I-deictic; here]

<dulþs> feast
<duþē> therefore, because, besides, on that account
<ei> that, so that; whether; (relative particle)
<fadreins> family, lineage
<faginōn> to rejoice [Pokorny 1. peḱ-, pēḱ-, pōḱ- :: to be joyful, make pretty]
<fahēds> joy
<faírguni> mountain [Pokorny perkʷu-s :: oak]
<faírra> far from [Pokorny 2a. per- :: to pass over/beyond]
<faúr> for, before, by [Pokorny 2a. per- :: to pass over/beyond]
<faúra> before, for [Pokorny 2a. per- :: to pass over/beyond]
<faurbigaggan> to go before
<faurhtjan> to fear, to be afraid [Pokorny 2. perg- :: fear; to **frighten**]
<faúrþis> first, beforehand
<faúrþizei> before
<fidwōr tigjus> forty [Pokorny deḱm̥, deḱm̥-t, deḱu- :: **ten**, **decade**]
<Filippus> Philip
<filu> much, many [Pokorny 1. pel-, pelə-, plē- :: to pour, **fill**; **full**, **plenary**; town?]
<filuwaúrdei> wordiness
<filuwaúrdjan> to use many words, to be wordy
<fimf> five [Pokorny penkʷe :: **five**, **fifth**]
<fisks> fish [Pokorny peisk-, pisk- :: **fish**]
<fláutjan> be pretentious [Pokorny pleu- :: to **flee**, **fly**, run; **flow**, swim]
<fōtus> foot [Pokorny 2. pĕd-, pŏd- :: **foot**]
<fraatjan> to give as food [Pokorny ed- :: to **eat**]
<fragifts> a giving away, espousal
<fraíhnan> to ask, question [Pokorny 4. perḱ-, preḱ-, pr̥ḱ- :: to request, ask/**pray** for]
<fráisan> to tempt
<fráistubni> temptation
<fraitan> to devour [Pokorny ed- :: to **eat**]
<fráiw> seed
<frakunnan> to despise
<fram> from, by, since, on account of [Pokorny 2a. per- :: to pass over/beyond]
<fraqistnan> to be lost, to perish
<fraþjan> to understand [Pokorny pret-, prŏt- :: to understand]

<fráuja> lord, master [Pokorny 2a. per- :: to pass over/beyond]

<frawaúrhts> sin [Pokorny 2. u̯erĝ-, u̯reĝ- :: to do, **work**, be effective]

<friaþwa> love, charity [Pokorny prāi-, prəi-, prī-, pri- :: to like, feel friendly/well-disposed]

<frijōn> to love [Pokorny prāi-, prəi-, prī-, pri- :: to like, feel friendly/well-disposed]

<frisahts> image [Pokorny 2a. per- :: to pass over/beyond]

<frōdei> wisdom, understanding

<fruma> former, first [Pokorny 2a. per- :: to pass over/beyond]

<frumabaúr> first-born [Pokorny 2a. per- :: to pass over/beyond]

<fugls> bird, fowl [Pokorny pleu- :: to **flee**, **fly**, run; **flow**, swim]

<fulhsni> hidden thing, secret

<fullafahjan> to satisfy, to serve [Pokorny 1. pek̂-, pēk̂-, pōk̂- :: to be joyful, make pretty]

<fulls> full [Pokorny 1. pel-, pelə-, plē- :: to pour, **fill**; **full**, **plenary**; town?]

<gabaíran> to bring forth

<gabeidan> to abide, to await

<gabōtjan> to make useful, to restore

<gabrannjan> to burn

<gabruka> fragment [Pokorny 1. bhreĝ- :: to **break**]

<gadáiljan> to divide

<gadriusan> to fall, fail

<gafastan> to keep, hold fast

<gafulljan> to fill

<gaggan> to come, go [Pokorny ĝhengh- :: to step, stride, march]

<gagrēfts> decree

<gaháusjan> to hear

<gahʉeilan> to cease

<gahʉeitjan> to whiten

<gajukō> parable

<gakannjan> to make known

<galagjan> to lay, put

<galáubeins> faith, belief

<galáubjan> to believe [Pokorny leubh- :: to **love**, like, care for]

<galeikōn> to be like

<Galeilaia> Galilee

<Galeilaius> Galilean

<galeiþan> to go, travel [Pokorny 2. leit(h)- **::** to die, go away]

<galisan> to gather

<galūkan> to shut, to close [Pokorny 1. leug- **::** to bend]

<gamēljan> to write, enroll

<ganiman> to take to oneself, to take with oneself

<ganiþjis> kinsman

<ganōhs> enough [Pokorny enek̂-, nek̂-, enk̂-, n̥k̂- **::** to reach, obtain]

<gaqumþs> assembly, synagogue [Pokorny gᵘā-, gᵘem- **::** to **come**, go]

<gards> house, household [Pokorny ĝherdh-, and gherdh- **::** to **gird**, enclose, encompass]

<garēhsns> time, determination, design, plan [Pokorny 2. rĕk- **::** to **reck**, **reckon**, arrange, prepare]

<garuns> street [Pokorny 3. er- : or- : r- **::** to move, set in motion]

<gasaíhuan> to see

<gasakan> to rebuke, to reprove [Pokorny sāg- **::** to **seek**, track, trail]

<gasalbōn> annoint

<gasatjan> to set, to place

<gasinþja> companion, company

<gasitan> to sit

<gastandan> to stay

<gastangqjan> to dash against

<gataíran> to destroy, to break [Pokorny 4. der-, heavy-base derə-, drē- **::** to cut, skin, split, **tear**]

<gatarhjan> to expose, to make public [Pokorny derk̂- **::** to look]

<gatáujan> to do, make

<gataúrnan> to vanish, to be destroyed [Pokorny 4. der-, heavy-base derə-, drē- **::** to cut, skin, split, **tear**]

<gateihan> to tell [Pokorny deik̂- **::** to **teach**, show]

<gatiuhan> to lead, to bring [Pokorny deuk- **::** to **tug**, pull, drag, **tow**]

<gaþaúrsnan> to be withered [Pokorny ters- **::** to **toast**, dry; **thirst**]

<gaþliuhan> to flee

<gáumjan> to observe, perceive, see [Pokorny ghou̯(ē)- **::** to **gawk**, be aware of, pay attention to]

<gawaírþi> peace

<gawandjan> to bring back, return

<gawaúrkjan> to make

<giban> to give, yield [Pokorny ghabh- :: to take, grab, seize]

<gibla> gable, pinnacle [Pokorny ghebh-el-, ghebh-$_e$l-, ghebh-elo- :: **gable**, head]

<gilstramēleins> taxation, taxing

<glitmunjan> to glitter, to shine [Pokorny 1. ĝhel-, and ghel-?, also as i-, u-, or n-stem; ĝhelə-, ĝhlē-, ĝhlō-, ĝhlə- :: to shine, **glare**, **glow**; **gold**, **yellow**, bright color]

<gōþs, gōds> good [Pokorny ghedh-, ghodh- :: to join, unite, **gather**, make a bond]

<grēdags> hungry [Pokorny 1. ĝher- :: to desire, **yearn** for]

<grētan> to weep [Pokorny 1. gher- :: (onomatopoeic: to snarl, rattle, etc.)]

<guþ> God [Pokorny ĝhau-, ĝhau̯ə- :: to call]

<haban> to have [Pokorny kap- :: to **cop**, grab, grasp; **have**?]

<háifsts> fight, strife [Pokorny k̂ēi-bh- :: fast, **hasty**, violent]

<haírda> herd [Pokorny k̂erdho-, k̂erdhā :: line, row, **herd**]

<haírdeis> herdsman [Pokorny k̂erdho-, k̂erdhā :: line, row, **herd**]

<haírtō> heart [Pokorny k̂ered- : k̂erd-, k̂ērd-, k̂r̥d-, k̂red- :: **heart**]

<háitan> to call [Pokorny kēi- :: to move, set in motion]

<haldis> rather, more

<handus> hand

<harjis> army, host [Pokorny koro-s, kori̯o-s :: war, army, warrior]

<háuhisti> the highest

<háuhjan> to exalt, to glorify

<hauhs> high [Pokorny 2. keu-, keu̯ə- :: to bend]

<háuhs> high

<haúrds> door [Pokorny kert-, kerət-, krāt- :: to roll, turn, wind]

<haúrnjan> to blow a horn

<hausjan> to hear [Pokorny 1. keu-, skeu-, lengthened grade kēu- :: to see, **hear**, observe, **hearken**, attend to]

<háusjan> to hear, listen

<hawi> grass [Pokorny kāu-, kəu- :: to **hew**, cut, hit]

<hazjan> to praise

<Hēlias> Elias

<hēr> here [Pokorny k̂o-, k̂e-, with the particle k̂e, k̂(e)i-, k̂(i)i̯o- :: this; **here**]

<her\> here [Pokorny k̂o-, k̂e-, with the particle k̂e, k̂(e)i-, k̂(i)i̯o- :: this; **here**]

<hēþjō> room, chamber [Pokorny kĕt-, kot- :: room, dwelling place]

<himinakunds> heavenly [Pokorny 1. ĝen-, ĝenə-, ĝnē-, ĝnō- :: to bear, produce,

generate]

<himins> heaven [Pokorny 3. k̂em- **::** to wrap, cover, conceal]

<*his> this

<hláifs> bread, loaf

<hláiw> grave, tomb

<hleiduma> left; (fem. subst.) left hand, left side [Pokorny k̂lei- **::** to **lean**, **incline**, tip (over)]

<*hlija> tent, tabernacle [Pokorny k̂lei- **::** to **lean**, **incline**, tip (over)]

<hugjan> to think, to suppose

<hund> hundred [Pokorny dek̂m̥, dek̂m̥-t, dek̂u- **::** **ten**, **decade**]

<ƕa> why [Pokorny kᵘo-, kᵘe-, fem. kᵘā, kᵘei- **::** (indefinite/interrogative pronoun)]

<ƕáiwa> how, in what way [Pokorny 1. ei- **::** to go, **exit**]

<ƕan> at any time [Pokorny kᵘo-, kᵘe-, fem. kᵘā, kᵘei- **::** (indefinite/interrogative pronoun)]

<ƕarjizuh> each, every

<ƕas> who, what [Pokorny kᵘo-, kᵘe-, fem. kᵘā, kᵘei- **::** (indefinite/interrogative pronoun)]

<ƕaþrō> whence, where

<ƕazuh> each, every

<ƕeits> white [Pokorny 3. k̂uei-, extended kuei-d-, kuei-s-, kuei-t- **::** to shine; **white**]

<Iaírusalēm> Jerusalem

<Iaírusaúlwma> Jerusalem

<Iakōb> Jacob, James

<Iakōbus> Jacob, James

<*Iaúrdanus> Jordan

<ibái> lest, that not [Pokorny 2. bhe̊, bho̊ **::** (emphatic particle)]

<Iēsus> Jesus

<ik> I [Pokorny eĝ-, eĝ(h)om, eĝō **::** **ego**, **I** (pronoun)]

<in> into, towards; on account of; in, among, by [Pokorny 1. en **::** **in**]

<ingramjan> to provoke

<inkilþō> with child [Pokorny 1. gel- **::** to curl, form into ball; round]

<inmáidjan> to transfigure [Pokorny 2. mei-t(h)- **::** to **commute**, (ex)change]

<insaíƕan> to look upon, regard

<*insakan> to designate, to put forth

<inweitan> to worship [Pokorny 2. u̯(e)id- **::** to **vide**, see, **wit**, know]

<inwindiþa> injustice [Pokorny 1. u̯ei-, u̯eiə- : u̯ī- :: to bend, turn, wind]

<inwisan> to be present, near at hand

<Iōhannēs> John

<Iōsēf> Joseph

<is> he, she, it [Pokorny 3. e-, ei-, i-, fem. ī- :: (demonstrative particle: one, this, etc.)]

<ita> it [Pokorny 3. e-, ei-, i-, fem. ī- :: (demonstrative particle: one, this, etc.)]

<iþ> but, however, if [Pokorny eti :: out, beyond, etc.]

<Iudaia> Judea

<*Iudaieis> Jew

<izwar> your, yours

<jabái> if, even if, although [Pokorny 2. bhē̆, bhŏ :: (emphatic particle)]

<jah> and, also

<jáinar> yonder, there

<jáins> that [Pokorny eno-, possibly e-no- : ono- : no- : -ne- :: that]

<jaþþē> and if, whether

<jēr> year [Pokorny 1. ei- :: to go, **exit**]

<ju> now, already [Pokorny 3. e-, ei-, i-, fem. ī- :: (demonstrative particle: one, this, etc.)]

<juggaláuþs> young man [Pokorny 1. leudh- :: to grow up; free; people]

<káisar> Caesar

<kindins> governor [Pokorny 1. ĝen-, ĝenə-, ĝnē-, ĝnō- :: to bear, produce, **generate**]

<klismjan> to clang

<klismō> cymbal

<Xristus> Christ

<kunnan> to know [Pokorny 2. ĝen-, ĝenə-, ĝnē-, ĝnō- :: to **ken**, **know**, **recognize**]

<kunþi> knowledge [Pokorny 2. ĝen-, ĝenə-, ĝnē-, ĝnō- :: to **ken**, **know**, **recognize**]

<kunþs> known, acquaintance [Pokorny 2. ĝen-, ĝenə-, ĝnē-, ĝnō- :: to **ken**, **know**, **recognize**]

<Kwreinaíus> Cyrenius

<láisareis> teacher, master

<láiseins> doctrine, teaching

<láisjan> to teach [Pokorny leis- :: to furrow; **learn**]

<láistjan> to follow [Pokorny leis- :: to furrow; **learn**]

<land> land, country [Pokorny 3. lendh- :: heath, steppe, open **land**]

<láun> reward, wage [Pokorny lāu- :: to acquire (as booty), enjoy something]

<láusjan> to free, to deliver [Pokorny 2. leu- :: to free, cut off, separate]

<leik> body, flesh [Pokorny 2. lĕig-, līg- :: form, appearance; **like**, similar]

<leitils> little [Pokorny 2. lei- :: to dissipate, disappear; thin, weak]

<liban> to live [Pokorny 1. kai-, kai-u̯o-, kai-u̯elo- :: alone]

<liufs> dear, beloved [Pokorny leubh- :: to **love**, like, care for]

<liuta> hypocrite

<magan> to be able [Pokorny magh- : māgh- :: to help, be able; **might**, power]

<Magdalēnē> Magdalene

<magula> little boy

<magus> boy, son [Pokorny maghos :: **maiden**, young person]

<mahts> power [Pokorny magh- : māgh- :: to help, be able; **might**, power]

<manag> much, many

<managáim> much, many

<managei> crowd, multitude

<managṣ> much, many

<manasēþs> mankind, the world [Pokorny 2. sē(i)- : səi- : sī-, sē- : sə-, and sei- : si- :: to **sow**, dispatch, **disseminate**, let fall]

<manna> man [Pokorny manu-s, or monu-s :: **man**, human being]

<mannahun> (always with negative) (no) one, (n)one

<marei> sea, lake [Pokorny mori, mōri :: **mere**, sea]

<Maria> Mary

<Marja> Mary

<markaíllius> Marcellus

<matjan> to eat [Pokorny mad- :: to drip; wet; fat, glossy, well-fed]

<maúrgins> morning [Pokorny 2. mer- :: to flicker, shimmer]

<meins> my, mine [Pokorny 1. me- :: **me** (1st pers. sg. oblique pronoun stem)]

<mēl> time, season [Pokorny 3. mē-, m-e-t- :: to **measure**]

<mēljan> to register, to enroll [Pokorny 6. mel-, melə- :: dark color (black, dirty, etc.)]

<midjis> middle [Pokorny medhi-, medhi̯o- :: **middle**]

<midjungards> earth, world [Pokorny medhi-, medhi̯o- :: **middle**]

<mikilei> greatness [Pokorny meĝ(h)- : m_eĝ(h)- :: big, **much**, great, **major**, **mega-**]

<mikils> great [Pokorny meĝ(h)- : m_eĝ(h)- :: big, **much**, great, **major**, **mega-**]

<milhma> cloud [Pokorny 2. melk-, melg- :: wet]

<missadēþs> misdeed, sin

<missō> reciprocally, the one the other, one to another [Pokorny 2. mei-t(h)- :: to

commute, (ex)change]

<mitōn> to think, consider [Pokorny 1. med- **::** to **mete**, allot; **medicate**, give advice]

<miþ> with, among, together with, through, by, near [Pokorny 2. me- **::** by, with, amidst, around]

<miþfaginōn> to rejoice with

<miþsatjan> to move, to remove

<miþþanei> while, during, when

<mizdō> reward [Pokorny mizdhó- **::** fee, pay, **meed**, reward]

<Mōsēs> Moses

<nahts> night [Pokorny nek^{u}-(t-), nok^{u}-t-s **::** **night**]

<namō> name [Pokorny en(o)mn̥-, (o)nomn̥, nōmn̥ **::** **name**]

<nasjan> to save [Pokorny nes- **::** to unite; be concealed]

<Nazaraíþ> Nazareth

<Nazaraíus> Nazarene, of Nazareth

<nēhua> near [Pokorny enek̂-, nek̂-, enk̂-, n̥k̂- **::** to reach, obtain]

<ni> not [Pokorny 1. nĕ, nē, nei **::** (negative particle: **no**, etc.)]

<nibái (niba)> unless, except [Pokorny 2. bhĕ, bhŏ **::** (emphatic particle)]

<niman> to take, receive [Pokorny 1. nem- **::** to **nim**, take, give, count, apportion]

<niuklahs> young, childish [Pokorny 1. ĝen-, ĝenə-, ĝnē-, ĝnō- **::** to bear, produce, **generate**]

<nu> now, therefore [Pokorny nŭ- **::** **now**]

<*ōgan> to fear, to be afraid

<ōgan> to be afraid

<Paítrus> Peter

<paska> Passover

<*plapja> street, square

<praúfētja> prophecy

<praúfētjan> to prophesy

<praúfētus> prophet

<qáinōn> to lament [Pokorny 1. g^{u}ei- **::** to cry, weep, complain]

<qeins> wife

<qiman> to come, arrive [Pokorny g^{u}ā-, g^{u}em- **::** to **come**, go]

<qiþan> to say, speak [Pokorny 2. g^{u}et- **::** to speak, talk]

<rabbei> rabbi, master, teacher

<raginōn> to rule

<raíhtis> indeed

<raþjō> number [Pokorny 1. ar-, thematic (a)re-, heavy-base arə-, rē-, and i-base (a)rĭ̄-, rēi- :: to fit, suit]

<razda> tongue, language [Pokorny răs- :: to cry, (re)sound]

<reirō> trembling [Pokorny rei-r(ēi)- :: (onomatopoeic: to quake, tremble)]

<rōdjan> to speak [Pokorny 1. ar-, thematic (a)re-, heavy-base arə-, rē-, and i-base (a)rĭ̄-, rēi- :: to fit, suit]

<rūms> room [Pokorny reu̯ə- : rū- :: to **ream**, open; wide, **roomy**]

<rūna> mystery, secret [Pokorny 1. reu-, rēu-, rŭ̄- :: (onomatopoeic: to roar, **rout**, **round**, etc.)]

<sa, so, þata> this, that [Pokorny so(s), sā :: (nom. sg. demonstrative stem: he, **she**)]

<sabaíllius> Sabellius

<sabbatō> Sabbath

<sabbatus> Sabbath

<*sads> satisfied

<saei> who, he who, which [Pokorny 3. e-, ei-, i-, fem. ī- :: (demonstrative particle: one, this, etc.)]

<sái> lo, behold

<saian> to sow [Pokorny 2. sē(i)- : səi- : sī-, sē- : sə-, and sei- : si- :: to **sow**, dispatch, **disseminate**, let fall]

<saíhs> six [Pokorny su̯e̯k̂s, se̯k̂s, kse̯k̂s, ksu̯e̯k̂s, u̯e̯k̂s : uk̂s :: **six**]

<saíhs tigjus> sixty

<saíhuan> to see [Pokorny 2. sekᵘ- :: to **see**, notice; show, **say**, speak]

<Salōmē> Salome

<sama> same [Pokorny 2. sem- :: one, **some**, together]

<samaleikō> in like manner, likewise

<Saúr> Syrian

<Seimōn> Simon

<seina> one's own

<*seins> one's own [Pokorny se- :: **self**, one's own]

<sēls> kind, good [Pokorny 6. sel-, selə- : slā- :: lucky, favorable; luck]

<sibun> seven [Pokorny septm̥ :: **seven**]

<sik> himself, herself, oneself [Pokorny ghe-, gho- :: (enclitic (emphatic?) particle)]

<silba> self [Pokorny se- :: **self**, one's own]

<sildaleikjan> to wonder, to marvel

<sinteins> daily [Pokorny 2. sem- :: one, **some**, together]

<sipōneis> disciple

<sitan> to sit [Pokorny sed- :: to **sit**, **set**, **settle**]

<siuks> sick [Pokorny seug- :: sad, **sick**, grievous, afflicted]

<skatts> coin, denarius

<skip> ship [Pokorny skĕi- :: to cut, **skive**, **exscind**, separate]

<skuggwa> mirror [Pokorny 2. (s)keu-, (s)keu̯ə : (s)kū- :: to **hide**, wrap, cover]

<skula> owing, in debt, guilty; (weak subst.) debtor [Pokorny 2. (s)kel- :: to owe, be guilty]

<*skulan> to owe, be obliged [Pokorny 2. (s)kel- :: to owe, be guilty]

<snáiws> snow [Pokorny sneigʷh- :: to **snow**; **snow**]

<sōkjan> to seek, ask [Pokorny sāg- :: to **seek**, track, trail]

<spillōn> to tell, relate [Pokorny (s)pel- :: to speak aloud, tell with emphasis]

<stáinahs> stony

<stáins> stone [Pokorny stāi-, stī̆-, sti̯-ā- :: to condense, press together; stiff; **stone**]

<standan> to stand [Pokorny stā- : stə- :: to **stand**]

<staþs> place; land [Pokorny stā- : stə- :: to **stand**]

<stibna> voice

<stiks> point, moment [Pokorny (s)teig- :: to **stick**, prick; sharp]

<suman> once, formerly; in part

<sums> some, one [Pokorny 2. sem- :: one, **some**, together]

<sundrō> alone, apart [Pokorny seni-, senu-, sₑni-, sn̥-ter- :: for oneself; **sundry**, separate]

<sunja> truth [Pokorny es- :: **is**, to be]

<sunnō> sun [Pokorny sā́u̯el-, sāu̯ol-, suu̯él-, su̯el-, sūl- :: **Sol**, **sun**]

<suns> at once, soon

<sunus> son [Pokorny 2. seu-, seu̯ə-, sŭ- :: to bear (a child); **son**]

<swa> so, thus, as [Pokorny se- :: **self**, one's own]

<swaleiks> such [Pokorny se- :: **self**, one's own]

<swaswē> as, just as; so as; so as to, so that [Pokorny se- :: **self**, one's own]

<swē> like, as, just as; so that; about [Pokorny se- :: **self**, one's own]

<swēþáuh> indeed, however

<Swria> Syria

<taíhswa> right; (fem. subst.) right hand, right side [Pokorny 1. dek̂- :: to take]

<taíhuntēhund> hundred [Pokorny dek̂m̥, dek̂m̥-t, dek̂u- :: **ten**, **decade**]

<táikns> sign, wonder [Pokorny dei̯k̂- :: to **teach**, show]

<táinjō> basket

<taujan> to do [Pokorny 2. deu-, or dou- : du- **::** to worship, venerate; mighty]

<táujan> to do, to make [Pokorny 2. deu-, or dou- : du- **::** to worship, venerate; mighty]

<*Tibaíriadeis> Tiberians

<tiuhan> to lead, to guide [Pokorny 2. deu-, or dou- : du- **::** to worship, venerate; mighty]

<twa> two [Pokorny dṷō(u) **::** **two**, **duo**]

<twái> two [Pokorny dṷō(u) **::** **two**, **duo**]

<twalibwintrus> twelve years old

<twalif> twelve

<þaírh> through; by, by means of; on account of [Pokorny 5. ter- **::** **through**, over, etc.]

<þaírhwakan> to stay awake

<þan> then, when

<þan> when, as (long as); then, at that time; but, and, however

<þanaseiþs> further, still [Pokorny 2. sē(i)- : səi- : sī-, sē- : sə-, and sei- : si- **::** to **sow**, dispatch, **disseminate**, let fall]

<þar> there [Pokorny 1. to-, tā-, tḭo- **::** **that**, him (neut. or non-nom. demonstrative stem)]

<þaruh> therefore, but, and; there; now

<þata> the [Pokorny 1. to-, tā-, tḭo- **::** **that**, him (neut. or non-nom. demonstrative stem)]

<þata> this, that [Pokorny 1. to-, tā-, tḭo- **::** **that**, him (neut. or non-nom. demonstrative stem)]

<þatáinei> only

<þatei> that, because, if

<þaþrō> thence [Pokorny 1. to-, tā-, tḭo- **::** **that**, him (neut. or non-nom. demonstrative stem)]

<þaþrōh> afterwards, thence

<þáu> then, in that case [Pokorny 3. e-, ei-, i-, fem. ī- **::** (demonstrative particle: one, this, etc.)]

<þáuhjabái> even though

<þaúrban> to need, to be in want [Pokorny terp-, trep- **::** to enjoy, satisfy oneself]

<þaúrnus> thorn [Pokorny 7. (s)ter-n- **::** **thorn**, prickly stalk]

<þei> that, so that; as [Pokorny 1. to-, tā-, tḭo- **::** **that**, him (neut. or non-nom. demonstrative stem)]

<þeihan> to thrive, to prosper [Pokorny 2. tenk- **::** to clot, thicken, contract; **tight**, solid]

<þeins> thy, thine, your, yours

<þishuazuh> whoever, whosoever

<þiuda> people; (pl.) heathens, Gentiles [Pokorny tēu-, təu-, teu̯ə-, tu̯ō-, tŭ- :: to swell, **intumesce**]

<þiudangardi> kingdom

<þiudinassus> kingdom

<*þreis> three [Pokorny trei- :: **three**, **trio**]

<þreis tigjus> thirty

<þu> thou, you [Pokorny tŭ :: **thou**, you]

<þugkjan> to seem [Pokorny 1. tong-, *teng- :: to **think**, feel]

<þulan> to endure, to bear [Pokorny 1. tel-, telə-, tlē(i)-, tlā- :: to bear, carry; weigh, lift up]

<þungkjan> to seem

<þūsundi> thousand [Pokorny tēu-, təu-, teu̯ə-, tu̯ō-, tŭ- :: to swell, **intumesce**]

<-u> (interrogative particle, attached enclitically to first word of its clause) [Pokorny 4. au-, u- : u̯ĕ-, u̯o- :: other; that (one)]

<ubils> bad, evil [Pokorny upo, up, eup, (e)up-s- :: under, (from) below, etc.]

<ufar> over, above, beyond [Pokorny upér, upéri :: **over**, above]

<ufarō> above, upon, over [Pokorny upér, upéri :: **over**, above]

<ufarskadwjan> to over-shadow

<ufarsteigan> to spring up, to mount up

<ufblēsan> to puff up [Pokorny 3. bhel-, bhlē- :: to grow, spread, swell, **inflate**]

<ufbrinnan> to scorch

<ufhaban> to hold up, to bear up

<ufháusjan> to obey, to be obedient

<ufkunnan> to know, to recognize

<-uh> but, and, now, therefore [Pokorny 1. kᵘe :: (enclitic) and]

<und> up to, until, for [Pokorny ant-s :: brow, front, **anterior**]

<unhulþō> unclean spirit, evil spirit

<unsar> our, ours

<untē> for, because, since, until

<urreisan> to arise [Pokorny 3. er- : or- : r- :: to move, set in motion]

<urrinnan> to rise, come from, go forth [Pokorny 3. er- : or- : r- :: to move, set in motion]

<us> out, out of, from [Pokorny ŭd- :: **out**, away, up(wards)]

<usagjan> to frighten, to terrify [Pokorny agh- :: to **ail**, fear, be depressed]

<usbeisneigs> long-suffering, patient

<usbugjan> to buy

<usfilmei> amazement

<usfullnan> to be fulfilled

<usgaggan> to go out

<usgeisnan> to be amazed, astonished [Pokorny gheis-, and ĝheiz-d- **::** shocked, **aghast**, confused]

<usgiban> to reward, to give out

<ushafjan> to lift up

<ushramjan> to crucify

<usstandan> to stand up, rise

<ustiuhan> to lead out; to complete

<uswaírpan> to cast out, to reject

<ūta> out, without [Pokorny ŭd- **::** **out**, away, up(wards)]

<uzēta> manger [Pokorny ed- **::** to **eat**]

<wahsjan> to grow, to increase [Pokorny au̯eg-, u̯ōg-, aug-, ug- **::** to **augment**, increase, magnify]

<wahstus> size, stature [Pokorny au̯eg-, u̯ōg-, aug-, ug- **::** to **augment**, increase, magnify]

<wahtwō> watch

<waíhsta> corner [Pokorny 4. u̯eik-, u̯eig-, extended form of u̯ei- **::** to bend, curve; exchange, pass around]

<waíhts> thing [Pokorny u̯ek-ti- **::** **whit**, thing]

<waír> man [Pokorny u̯ĭ̆ro-s **::** man, warrior]

<waírpan> to throw, to cast [Pokorny 3b. u̯er-, u̯er-b-, and u̯er-bh- **::** to bend, turn, **warp**]

<waírþan> to become, to happen [Pokorny 3h. u̯er-, u̯er-t- **::** to turn, wind, **invert**]

<waldufni> authority

<*wasti> garment [Pokorny 5. u̯es- **::** to dress, clothe, **wear**]

<wasti> garment [Pokorny 5. u̯es- **::** to dress, clothe, **wear**]

<waúrd> word [Pokorny 6. u̯er- **::** to speak, talk formally]

<waúrkjan> to work, to make [Pokorny 2. u̯erĝ-, u̯reĝ- **::** to do, **work**, be effective]

<waúrts> root [Pokorny u̯(e)rād-, u̯ₑrəd-, u̯rəd- **::** **root**, branch, twig]

<weihnan> to be hallowed

<weihs> holy [Pokorny 1. u̯eik- **::** to choose, filter, sort out]

<weitwōdjan> to bear witness, to testify

<wenjan> to hope, to expect [Pokorny 1. u̯en-, u̯enə- **::** to love, **venerate**, strive/**wish** for]

<wigs> way, road, journey [Pokorny u̯eĝh- **::** to move, drive, carry, **convey**]

<wilja> will [Pokorny 2. u̯el-, u̯lei-, u̯lē(i)- **::** to **will**, want, wish, choose]

<wiljan> to will, wish [Pokorny 2. u̯el-, u̯lei-, u̯lē(i)- **::** to **will**, want, wish, choose]

<winnan> to suffer [Pokorny 1. u̯en-, u̯enə- **::** to love, **venerate**, strive/**wish** for]

<wisan> to be [Pokorny 1. u̯es- **::** to live, stay overnight]

<*witan> to know [Pokorny 2. u̯(e)id- **::** to **vide**, see, **wit**, know]

<witan> to keep watch, observe [Pokorny 2. u̯(e)id- **::** to **vide**, see, **wit**, know]

<wiþra> against, over against; by, near; to, in reply to, in return for; on account of, for [Pokorny 1. u̯ĭ- **::** apart, separate from, in two; both]

<wratōn> to go, to journey [Pokorny 3c. u̯er-, u̯(e)r-ed- **::** to sway, bend down]

<wullareis> one who whitens wool, fuller

<wulþus> splendor, glory [Pokorny 1. u̯el- **::** to see]

Gothic Online

English Meaning Index

Jonathan Slocum and Todd B. Krause

This English Index lists, in alphabetical order, *seemingly significant* words used in the "general meaning" glosses of Base Forms underlying one or more surface (word) forms in lesson texts. For each English word, base forms having that word in their general meanings are shown, along with links to every usage, in every numbered lesson, of the associated surface forms. With this index, one may click on any link to perform a quick "usage look-up," and thereby study how surface forms in texts are constructed from base forms sharing a general English meaning word. In order to reduce clutter in this index, certain high-frequency English "function" words are *ignored* unless there are no "content" words in the meaning.

This index was created by software, not by human hand, using lesson materials authored with very few constraints on the expression of "meaning" other than it being in English. Selecting *significant* words from free-form text via software is a notoriously difficult task. For example, while most meanings in these lessons are expressed as "glosses," some or parts may be comments directed toward the human reader, who is expected to discern the difference. Computer software cannot yet make such subtle linguistic distinctions, so all words in a meaning are treated alike. With few exceptions, then, all words are indexed. The results are neither produced nor presented with any claims to superior linguistic sensitivity, but at least the full meaning texts are shown for your inspection and judgment. Modest effort was invested in tuning the software to ignore [apparently] superfluous, high-frequency words (e.g., the preposition "of") that, in the presence of [apparently] more important words, contribute little or no useful information to an index; unfortunately this may result in some words, in some contexts, being unfairly omitted.

ABIDE : <gabeidan> to abide, to await

ABLE : <magan> to be able

ABOUT : <bi> by, about; concerning; around, against; according to, on account of; for; at; after; near

ABOUT : <swē> like, as, just as; so that; about

ABOVE : <ufar> over, above, beyond

ABOVE : <ufarō> above, upon, over

ACCORDING : <afar> after, according to

ACCORDING : <bi> by, about; concerning; around, against; according to, on account of; for; at; after; near

ACCOUNT : <bi> by, about; concerning; around, against; according to, on account of; for; at; after; near

ACCOUNT : <duþē> therefore, because, besides, on that account

ACCOUNT : <fram> from, by, since, on account of

ACCOUNT : <in> into, towards; on account of; in, among, by

ACCOUNT : <wiþra> against, over against; by, near; to, in reply to, in return for; on account of, for

ACCOUNT : <þaírh> through; by, by means of; on account of

ACQUAINTANCE : <kunþs> known, acquaintance

ACT : <áiwiskōn> to act unseemly

ADVANTAGE : <bōta> advantage

AFRAID : <*ōgan> to fear, to be afraid

AFRAID : <faurhtjan> to fear, to be afraid

AFRAID : <ōgan> to be afraid

AFTER : <afar> after, according to

AFTER : <afarsabbatus> day after the Sabbath, Sunday

AFTER : <bi> by, about; concerning; around, against; according to, on account of; for; at; after; near

AFTER : <biþē> while, when, after that, as soon as; then, thereupon

AFTERWARDS : <þaþrōh> afterwards, thence

AGAIN : <aftra> back, again

AGAINST : <ana> in, on, upon, at, over; to, into; against

AGAINST : <bi> by, about; concerning; around, against; according to, on account of; for; at; after; near

AGAINST : <du> to, towards; against; in

AGAINST : <gastangqjan> to dash against

AGAINST : <wiþra> against, over against; by, near; to, in reply to, in return for; on account of, for

AGE : <áiws> time, lifetime, age, eternity

ALL : <all> all, every

ALL : <alls> all, every

ALMS : <armahaírtiþa> charity, alms

ALMS : <armaiō> pity, alms

ALONE : <sundrō> alone, apart

ALONE : <áins> alone, only

ALREADY : <ju> now, already

ALSO : <jah> and, also

ALSO : <áuk> for, because; but, also

ALTHOUGH : <jabái> if, even if, although

ALWAYS : <mannahun> (always with negative) (no) one, (n)one

ALWAYS : <áinshun> (always with negative) (no) one, (n)one

AMAZED : <usgeisnan> to be amazed, astonished

AMAZEMENT : <usfilmei> amazement

AMEN : <amēn> amen, truly

AMONG : <in> into, towards; on account of; in, among, by

AMONG : <miþ> with, among, together with, through, by, near

ANDREW : <Andraías> Andrew

ANGEL : <aggilus> angel, messenger

ANNOINT : <gasalbōn> annoint

ANOTHER : <anþar> other, another; second

ANOTHER : <missō> reciprocally, the one the other, one to another

ANSWER : <andawaúrdi> answer

ANSWER : <andhafjan> to answer

ANY : <ƕan> at any time

APART : <sundrō> alone, apart

APPEAR : <atáugjan> to show, to appear

APPROACH : <anaqiman> to approach

ARISE : <urreisan> to arise

ARMY : <harjis> army, host

AROUND : <bi> by, about; concerning; around, against; according to, on account of;

for; at; after; near

AROUND : <biskeinan> to shine around

ARRIVE : <qiman> to come, arrive

ASK : <bidjan> to ask, to pray

ASK : <fraíhnan> to ask, question

ASK : <sōkjan> to seek, ask

ASSEMBLY : <gaqumþs> assembly, synagogue

ASTONISHED : <usgeisnan> to be amazed, astonished

ATTACHED : <-u> (interrogative particle, attached enclitically to first word of its clause)

AUGUSTUS : <Agustus> Augustus

AUTHORITY : <waldufni> authority

AWAIT : <gabeidan> to abide, to await

AWAKE : <þaírhwakan> to stay awake

AWAY : <aflagjan> to put away

AWAY : <afwalwjan> to roll away

AWAY : <fragifts> a giving away, espousal

BACK : <aftra> back, again

BACK : <gawandjan> to bring back, return

BAD : <ubils> bad, evil

BARLEY : <barizeins> of barley

BASKET : <táinjō> basket

BE : <wisan> to be

BEAR : <baíran> to bear, to carry

BEAR : <ufhaban> to hold up, to bear up

BEAR : <weitwōdjan> to bear witness, to testify

BEAR : <þulan> to endure, to bear

BECAUSE : <duþē> therefore, because, besides, on that account

BECAUSE : <untē> for, because, since, until

BECAUSE : <áuk> for, because; but, also

BECAUSE : <þatei> that, because, if

BECOME : <waírþan> to become, to happen

BEFORE : <faurbigaggan> to go before

BEFORE : <faúr> for, before, by

BEFORE : <faúra> before, for

BEFORE : <faúrþizei> before
BEFOREHAND : <faúrþis> first, beforehand
BEGIN : <duginnan> to begin
BEHOLD : <sái> lo, behold
BELIEF : <galáubeins> faith, belief
BELIEVE : <galáubjan> to believe
BELOVED : <liufs> dear, beloved
BESIDES : <duþē> therefore, because, besides, on that account
BETHLEHEM : <Bēþlahaím> Bethlehem
BEYOND : <ufar> over, above, beyond
BIRD : <fugls> bird, fowl
BLOW : <haúrnjan> to blow a horn
BODY : <leik> body, flesh
BORN : <aírþeins> earthly, born of the earth
BOY : <magula> little boy
BOY : <magus> boy, son
BREAD : <hláifs> bread, loaf
BREAK : <gataíran> to destroy, to break
BRIGHTNESS : <baírhtei> brightness
BRING : <briggan> to bring
BRING : <gabaíran> to bring forth
BRING : <gatiuhan> to lead, to bring
BRING : <gawandjan> to bring back, return
BROTHER : <brōþar> brother
BURN : <gabrannjan> to burn
BUT : <-uh> but, and, now, therefore
BUT : <ak> but, however
BUT : <akei> but, yet, still, nevertheless
BUT : <iþ> but, however, if
BUT : <áuk> for, because; but, also
BUT : <þan> when, as (long as); then, at that time; but, and, however
BUT : <þaruh> therefore, but, and; there; now
BUY : <bugjan> to buy
BUY : <usbugjan> to buy

BY : <at> at, by, to, with, of

BY : <bi> by, about; concerning; around, against; according to, on account of; for; at; after; near

BY : <faúr> for, before, by

BY : <fram> from, by, since, on account of

BY : <in> into, towards; on account of; in, among, by

BY : <miþ> with, among, together with, through, by, near

BY : <wiþra> against, over against; by, near; to, in reply to, in return for; on account of, for

BY : <þaírh> through; by, by means of; on account of

CAESAR : <káisar> Caesar

CALL : <háitan> to call

CARRY : <baíran> to bear, to carry

CASE : <þáu> then, in that case

CAST : <uswaírpan> to cast out, to reject

CAST : <waírpan> to throw, to cast

CEASE : <gahʋeilan> to cease

CHAMBER : <hēþjō> room, chamber

CHARITY : <armahaírtiþa> charity, alms

CHARITY : <friaþwa> love, charity

CHILD : <barn> child

CHILD : <inkilþō> with child

CHILDISH : <barniskei> childish thing

CHILDISH : <niuklahs> young, childish

CHOKE : <afhʋapjan> to choke

CHRIST : <Xristus> Christ

CITY : <baúrgs> city, town

CLANG : <klismjan> to clang

CLAUSE : <-u> (interrogative particle, attached enclitically to first word of its clause)

CLOSE : <galūkan> to shut, to close

CLOTHE : <biwáibjan> to clothe, to wrap

CLOUD : <milhma> cloud

COIN : <skatts> coin, denarius

COME : <atgaggan> to come, go

COME : <gaggan> to come, go

COME : <qiman> to come, arrive

COME : <urrinnan> to rise, come from, go forth

COMMAND : <anabiudan> to command, order

COMPANION : <gasinþja> companion, company

COMPANY : <gasinþja> companion, company

COMPLETE : <ustiuhan> to lead out; to complete

CONCERNING : <bi> by, about; concerning; around, against; according to, on account of; for; at; after; near

CONSIDER : <mitōn> to think, consider

CORNER : <waíhsta> corner

COUNTRY : <land> land, country

CROWD : <managei> crowd, multitude

CRUCIFY : <ushramjan> to crucify

CUSTOM : <biūhti> custom

CYMBAL : <klismō> cymbal

CYRENIUS : <Kwreinaíus> Cyrenius

DAILY : <sinteins> daily

DARE : <anananþjan> to dare

DASH : <gastangqjan> to dash against

DAVID : <Daweid> David

DAY : <afarsabbatus> day after the Sabbath, Sunday

DAY : <dags> day

DEAD : <dáuþs> dead

DEAR : <liufs> dear, beloved

DEBT : <skula> owing, in debt, guilty; (weak subst.) debtor

DEBTOR : <skula> owing, in debt, guilty; (weak subst.) debtor

DECREE : <gagrēfts> decree

DEEP : <diups> deep

DELIVER : <atgiban> to give, deliver

DELIVER : <láusjan> to free, to deliver

DENARIUS : <skatts> coin, denarius

DEPART : <afstandan> to stand off, to depart

DESERT : <áuþida> desert, wasteland

DESIGN : <garēhsns> time, determination, design, plan

DESIGNATE : <*insakan> to designate, to put forth

DESPISE : <frakunnan> to despise

DESTROY : <gataíran> to destroy, to break

DESTROYED : <gataúrnan> to vanish, to be destroyed

DETERMINATION : <garēhsns> time, determination, design, plan

DEVIL : <diabaúlus> devil

DEVOUR : <fraitan> to devour

DISCIPLE : <sipōneis> disciple

DIVIDE : <gadáiljan> to divide

DO : <gatáujan> to do, make

DO : <taujan> to do

DO : <táujan> to do, to make

DOCTRINE : <láiseins> doctrine, teaching

DOOR : <haúrds> door

DOORWAY : <daúr> doorway

DOWN : <anafilhan> to transmit, to hand down

DOWN : <anakumbjan> to recline, to sit down

DOWN : <dalaþ> down

DURING : <miþþanei> while, during, when

EACH : <ƕarjizuh> each, every

EACH : <ƕazuh> each, every

EAR : <áusō> ear

EARLY : <áir> soon, early

EARTH : <aírþa> earth

EARTH : <aírþeins> earthly, born of the earth

EARTH : <midjungards> earth, world

EARTHLY : <aírþeins> earthly, born of the earth

EAT : <matjan> to eat

ELIAS : <Hēlias> Elias

ELSE : <aíþþáu> or, else

ELSE : <áiþþáu> or, else

ENCLITICALLY : <-u> (interrogative particle, attached enclitically to first word of its clause)

ENDURE : <þulan> to endure, to bear

ENOUGH : <ganōhs> enough

ENROLL : <anamēljan> to enroll

ENROLL : <gamēljan> to write, enroll
ENROLL : <mēljan> to register, to enroll
ENVY : <aljanōn> to envy
ESPOUSAL : <fragifts> a giving away, espousal
ETERNITY : <áiws> time, lifetime, age, eternity
EVEN : <jabái> if, even if, although
EVEN : <þáuhjabái> even though
EVERY : <all> all, every
EVERY : <alls> all, every
EVERY : <ƕarjizuh> each, every
EVERY : <ƕazuh> each, every
EVIL : <ubils> bad, evil
EVIL : <unhulþō> unclean spirit, evil spirit
EXALT : <háuhjan> to exalt, to glorify
EXCEPT : <alja> than, except, unless, save; except
EXCEPT : <nibái (niba)> unless, except
EXCESSIVELY : <abraba> strongly, excessively, very, very much
EXPECT : <wenjan> to hope, to expect
EXPOSE : <gatarhjan> to expose, to make public
EYE : <áugō> eye
FACE : <andwaírþi> face, presence
FAIL : <gadriusan> to fall, fail
FAITH : <galáubeins> faith, belief
FALL : <gadriusan> to fall, fail
FAMILY : <fadreins> family, lineage
FAR : <faírra> far from
FAST : <gafastan> to keep, hold fast
FATHER : <atta> father
FAVOR : <ansts> grace, favor
FEAR : <*ōgan> to fear, to be afraid
FEAR : <agis> fear
FEAR : <faurhtjan> to fear, to be afraid
FEAST : <dulþs> feast
FEM. : <hleiduma> left; (fem. subst.) left hand, left side

FEM. : <taíhswa> right; (fem. subst.) right hand, right side
FIGHT : <háifsts> fight, strife
FILL : <gafulljan> to fill
FIND : <bigitan> to find, meet
FIRST : <-u> (interrogative particle, attached enclitically to first word of its clause)
FIRST : <faúrþis> first, beforehand
FIRST : <fruma> former, first
FIRST-BORN : <frumabaúr> first-born
FISH : <fisks> fish
FIVE : <fimf> five
FLEE : <gaþliuhan> to flee
FLESH : <leik> body, flesh
FOLLOW : <láistjan> to follow
FOOD : <fraatjan> to give as food
FOOT : <fōtus> foot
FORGIVE : <aflētan> to leave, to forgive
FORMER : <fruma> former, first
FORMERLY : <suman> once, formerly; in part
FORTH : <*insakan> to designate, to put forth
FORTH : <gabaíran> to bring forth
FORTH : <urrinnan> to rise, come from, go forth
FORTY : <fidwōr tigjus> forty
FOWL : <fugls> bird, fowl
FRAGMENT : <gabruka> fragment
FREE : <láusjan> to free, to deliver
FRIGHTEN : <usagjan> to frighten, to terrify
FROM : <af> from, of
FROM : <us> out, out of, from
FRUIT : <akran> fruit
FULFILLED : <usfullnan> to be fulfilled
FULL : <fulls> full
FULLER : <wullareis> one who whitens wool, fuller
FURTHER : <þanaseiþs> further, still
GABLE : <gibla> gable, pinnacle

GALILEAN : <Galeilaius> Galilean
GALILEE : <Galeilaia> Galilee
GARMENT : <*wasti> garment
GARMENT : <wasti> garment
GATHER : <galisan> to gather
GENTILES : <þiuda> people; (pl.) heathens, Gentiles
GIVE : <atgiban> to give, deliver
GIVE : <awiliudōn> to give thanks
GIVE : <fraatjan> to give as food
GIVE : <giban> to give, yield
GIVE : <usgiban> to reward, to give out
GIVING : <fragifts> a giving away, espousal
GLITTER : <glitmunjan> to glitter, to shine
GLORIFY : <háuhjan> to exalt, to glorify
GLORY : <wulþus> splendor, glory
GO : <atgaggan> to come, go
GO : <faurbigaggan> to go before
GO : <gaggan> to come, go
GO : <galeiþan> to go, travel
GO : <urrinnan> to rise, come from, go forth
GO : <usgaggan> to go out
GO : <wratōn> to go, to journey
GOD : <guþ> God
GODLESS : <afguþs> godless, impious
GOOD : <gōþs, gōds> good
GOOD : <sēls> kind, good
GOVERNOR : <kindins> governor
GRACE : <ansts> grace, favor
GRASS : <hawi> grass
GRAVE : <hláiw> grave, tomb
GREAT : <mikils> great
GREATNESS : <mikilei> greatness
GROW : <wahsjan> to grow, to increase
GUIDE : <tiuhan> to lead, to guide

GUILTY : <skula> owing, in debt, guilty; (weak subst.) debtor
HALLOWED : <weihnan> to be hallowed
HAND : <anafilhan> to transmit, to hand down
HAND : <handus> hand
HAND : <hleiduma> left; (fem. subst.) left hand, left side
HAND : <inwisan> to be present, near at hand
HAND : <taíhswa> right; (fem. subst.) right hand, right side
HAPPEN : <waírþan> to become, to happen
HAVE : <haban> to have
HE : <is> he, she, it
HE : <saei> who, he who, which
HEAR : <andháusjan> to hear, to obey
HEAR : <gaháusjan> to hear
HEAR : <hausjan> to hear
HEAR : <háusjan> to hear, listen
HEART : <haírtō> heart
HEATHENS : <þiuda> people; (pl.) heathens, Gentiles
HEAVEN : <himins> heaven
HEAVENLY : <himinakunds> heavenly
HEED : <atsaíhuan> to observe, to take heed
HERD : <haírda> herd
HERDSMAN : <haírdeis> herdsman
HERE : <her\> here
HERE : <hēr> here
HERSELF : <sik> himself, herself, oneself
HIDDEN : <fulhsni> hidden thing, secret
HIGH : <hauhs> high
HIGH : <háuhs> high
HIGHEST : <háuhisti> the highest
HIMSELF : <sik> himself, herself, oneself
HOLD : <gafastan> to keep, hold fast
HOLD : <ufhaban> to hold up, to bear up
HOLY : <weihs> holy
HOPE : <wenjan> to hope, to expect

HORN : <haúrnjan> to blow a horn

HOST : <harjis> army, host

HOUSE : <gards> house, household

HOUSEHOLD : <gards> house, household

HOW : <hwáiwa> how, in what way

HOWEVER : <ak> but, however

HOWEVER : <iþ> but, however, if

HOWEVER : <swēþáuh> indeed, however

HOWEVER : <þan> when, as (long as); then, at that time; but, and, however

HUNDRED : <hund> hundred

HUNDRED : <taíhuntēhund> hundred

HUNGRY : <grēdags> hungry

HYPOCRITE : <liuta> hypocrite

IF : <iþ> but, however, if

IF : <jabái> if, even if, although

IF : <jaþþē> and if, whether

IF : <þatei> that, because, if

IMAGE : <frisahts> image

IMPIOUS : <afguþs> godless, impious

INCREASE : <wahsjan> to grow, to increase

INDEED : <raíhtis> indeed

INDEED : <swēþáuh> indeed, however

INJUSTICE : <inwindiþa> injustice

INTERROGATIVE : <-u> (interrogative particle, attached enclitically to first word of its clause)

INTO : <ana> in, on, upon, at, over; to, into; against

INTO : <in> into, towards; on account of; in, among, by

IT : <is> he, she, it

IT : <ita> it

ITS : <-u> (interrogative particle, attached enclitically to first word of its clause)

JACOB : <Iakōb> Jacob, James

JACOB : <Iakōbus> Jacob, James

JAMES : <Iakōb> Jacob, James

JAMES : <Iakōbus> Jacob, James

JERUSALEM : <Iaírusalēm> Jerusalem

JERUSALEM : <Iaírusaúlwma> Jerusalem
JESUS : <Iēsus> Jesus
JEW : <*Iudaieis> Jew
JOHN : <Iōhannēs> John
JORDAN : <*Iaúrdanus> Jordan
JOSEPH : <Iōsēf> Joseph
JOURNEY : <wigs> way, road, journey
JOURNEY : <wratōn> to go, to journey
JOY : <fahēds> joy
JUDEA : <Iudaia> Judea
JUST : <swaswē> as, just as; so as; so as to, so that
JUST : <swē> like, as, just as; so that; about
KEEP : <gafastan> to keep, hold fast
KEEP : <witan> to keep watch, observe
KIND : <sēls> kind, good
KINGDOM : <þiudangardi> kingdom
KINGDOM : <þiudinassus> kingdom
KINSMAN : <ganiþjis> kinsman
KNOW : <*witan> to know
KNOW : <kunnan> to know
KNOW : <ufkunnan> to know, to recognize
KNOWLEDGE : <kunþi> knowledge
KNOWN : <gakannjan> to make known
KNOWN : <kunþs> known, acquaintance
LAKE : <marei> sea, lake
LAMENT : <qáinōn> to lament
LAND : <land> land, country
LAND : <staþs> place; land
LANGUAGE : <razda> tongue, language
LAY : <galagjan> to lay, put
LEAD : <gatiuhan> to lead, to bring
LEAD : <tiuhan> to lead, to guide
LEAD : <ustiuhan> to lead out; to complete
LEAVE : <aflētan> to leave, to forgive

LEFT : <hleiduma> left; (fem. subst.) left hand, left side
LEST : <ibái> lest, that not
LIFETIME : <áiws> time, lifetime, age, eternity
LIFT : <ushafjan> to lift up
LIKE : <galeikōn> to be like
LIKE : <samaleikō> in like manner, likewise
LIKE : <swē> like, as, just as; so that; about
LIKEWISE : <samaleikō> in like manner, likewise
LINEAGE : <fadreins> family, lineage
LISTEN : <háusjan> to hear, listen
LITTLE : <leitils> little
LITTLE : <magula> little boy
LIVE : <liban> to live
LO : <sái> lo, behold
LOAF : <hláifs> bread, loaf
LONG : <þan> when, as (long as); then, at that time; but, and, however
LONG-SUFFERING : <usbeisneigs> long-suffering, patient
LOOK : <insaíhuan> to look upon, regard
LORD : <fráuja> lord, master
LOST : <fraqistnan> to be lost, to perish
LOVE : <friaþwa> love, charity
LOVE : <frijōn> to love
MAGDALENE : <Magdalēnē> Magdalene
MAKE : <gabōtjan> to make useful, to restore
MAKE : <gakannjan> to make known
MAKE : <gatarhjan> to expose, to make public
MAKE : <gatáujan> to do, make
MAKE : <gawaúrkjan> to make
MAKE : <táujan> to do, to make
MAKE : <waúrkjan> to work, to make
MAN : <juggaláuþs> young man
MAN : <manna> man
MAN : <waír> man
MANGER : <uzēta> manger

MANKIND : <manasēþs> mankind, the world
MANNER : <samaleikō> in like manner, likewise
MANY : <filu> much, many
MANY : <filuwaúrdjan> to use many words, to be wordy
MANY : <manag> much, many
MANY : <managṣ> much, many
MANY : <managáim> much, many
MARCELLUS : <markaíllius> Marcellus
MARVEL : <sildaleikjan> to wonder, to marvel
MARY : <Maria> Mary
MARY : <Marja> Mary
MASTER : <fráuja> lord, master
MASTER : <láisareis> teacher, master
MASTER : <rabbei> rabbi, master, teacher
MEANS : <þaírh> through; by, by means of; on account of
MEET : <bigitan> to find, meet
MESSENGER : <aggilus> angel, messenger
MIDDLE : <midjis> middle
MINE : <meins> my, mine
MIRROR : <skuggwa> mirror
MISDEED : <missadēþs> misdeed, sin
MOMENT : <stiks> point, moment
MORE : <haldis> rather, more
MORNING : <maúrgins> morning
MOSES : <Mōsēs> Moses
MOTHER : <áiþei> mother
MOUNT : <ufarsteigan> to spring up, to mount up
MOUNTAIN : <faírguni> mountain
MOVE : <miþsatjan> to move, to remove
MUCH : <abraba> strongly, excessively, very, very much
MUCH : <filu> much, many
MUCH : <manag> much, many
MUCH : <managṣ> much, many
MUCH : <managáim> much, many

MULTITUDE : <managei> crowd, multitude

MY : <meins> my, mine

MYSTERY : <rūna> mystery, secret

NAME : <namō> name

NAZARENE : <Nazaraíus> Nazarene, of Nazareth

NAZARETH : <Nazaraíus> Nazarene, of Nazareth

NAZARETH : <Nazaraíþ> Nazareth

NEAR : <bi> by, about; concerning; around, against; according to, on account of; for; at; after; near

NEAR : <inwisan> to be present, near at hand

NEAR : <miþ> with, among, together with, through, by, near

NEAR : <nēhυa> near

NEAR : <wiþra> against, over against; by, near; to, in reply to, in return for; on account of, for

NEED : <þaúrban> to need, to be in want

NEGATIVE : <mannahun> (always with negative) (no) one, (n)one

NEGATIVE : <áinshun> (always with negative) (no) one, (n)one

NEVERTHELESS : <akei> but, yet, still, nevertheless

NIGHT : <nahts> night

NO : <mannahun> (always with negative) (no) one, (n)one

NO : <áinshun> (always with negative) (no) one, (n)one

NOT : <ibái> lest, that not

NOT : <ni> not

NOW : <-uh> but, and, now, therefore

NOW : <ju> now, already

NOW : <nu> now, therefore

NOW : <þaruh> therefore, but, and; there; now

NUMBER : <raþjō> number

OBEDIENT : <ufháusjan> to obey, to be obedient

OBEY : <andháusjan> to hear, to obey

OBEY : <ufháusjan> to obey, to be obedient

OBLIGED : <*skulan> to owe, be obliged

OBSERVE : <atsaíhυan> to observe, to take heed

OBSERVE : <gáumjan> to observe, perceive, see

OBSERVE : <witan> to keep watch, observe

OF : <af> from, of

OF : <us> out, out of, from

OFF : <afstandan> to stand off, to depart

OLD : <twalibwintrus> twelve years old

ONCE : <anaks> at once, suddenly

ONCE : <suman> once, formerly; in part

ONCE : <suns> at once, soon

ONE : <*seins> one's own

ONE : <mannahun> (always with negative) (no) one, (n)one

ONE : <missō> reciprocally, the one the other, one to another

ONE : <seina> one's own

ONE : <sums> some, one

ONE : <wullareis> one who whitens wool, fuller

ONE : <áins> one

ONE : <áins> one, some

ONE : <áinshun> (always with negative) (no) one, (n)one

ONESELF : <ganiman> to take to oneself, to take with oneself

ONESELF : <sik> himself, herself, oneself

ONLY : <áins> alone, only

ONLY : <þatáinei> only

ORDER : <anabiudan> to command, order

OTHER : <anþar> other, another; second

OTHER : <missō> reciprocally, the one the other, one to another

OUR : <unsar> our, ours

OURS : <unsar> our, ours

OUT : <us> out, out of, from

OVER : <ana> in, on, upon, at, over; to, into; against

OVER : <ufar> over, above, beyond

OVER : <ufarō> above, upon, over

OVER : <wiþra> against, over against; by, near; to, in reply to, in return for; on account of, for

OVER-SHADOW : <ufarskadwjan> to over-shadow

OWE : <*skulan> to owe, be obliged

OWING : <skula> owing, in debt, guilty; (weak subst.) debtor

OWN : <*seins> one's own

OWN : <seina> one's own
PARABLE : <gajukō> parable
PARENTS : <birusjōs> parents
PART : <suman> once, formerly; in part
PARTICLE : <-u> (interrogative particle, attached enclitically to first word of its clause)
PARTICLE : <ei> that, so that; whether; (relative particle)
PASSOVER : <paska> Passover
PATIENT : <usbeisneigs> long-suffering, patient
PEACE : <gawaírþi> peace
PEOPLE : <þiuda> people; (pl.) heathens, Gentiles
PERCEIVE : <gáumjan> to observe, perceive, see
PERISH : <fraqistnan> to be lost, to perish
PETER : <Paítrus> Peter
PHILIP : <Filippus> Philip
PIECE : <dráusna> piece
PINNACLE : <gibla> gable, pinnacle
PITY : <armaiō> pity, alms
PLACE : <gasatjan> to set, to place
PLACE : <staþs> place; land
PLAN : <garēhsns> time, determination, design, plan
POINT : <stiks> point, moment
PORTION : <dáils> share, portion
POSSESSION : <áihts> possession
POWER : <mahts> power
PRAISE : <hazjan> to praise
PRAY : <bidjan> to ask, to pray
PRESENCE : <andwaírþi> face, presence
PRESENT : <inwisan> to be present, near at hand
PRETENTIOUS : <fláutjan> be pretentious
PROPHECY : <praúfētja> prophecy
PROPHESY : <praúfētjan> to prophesy
PROPHET : <praúfētus> prophet
PROSPER : <þeihan> to thrive, to prosper
PROVOKE : <ingramjan> to provoke

PUBLIC : <gatarhjan> to expose, to make public

PUFF : <ufblēsan> to puff up

PUT : <*insakan> to designate, to put forth

PUT : <aflagjan> to put away

PUT : <galagjan> to lay, put

QUESTION : <fraíhnan> to ask, question

RABBI : <rabbei> rabbi, master, teacher

RATHER : <haldis> rather, more

REBUKE : <gasakan> to rebuke, to reprove

RECEIVE : <andniman> to receive, to take

RECEIVE : <niman> to take, receive

RECIPROCALLY : <missō> reciprocally, the one the other, one to another

RECLINE : <anakumbjan> to recline, to sit down

RECOGNIZE : <ufkunnan> to know, to recognize

REGARD : <insaíƕan> to look upon, regard

REGISTER : <mēljan> to register, to enroll

REJECT : <uswaírpan> to cast out, to reject

REJOICE : <faginōn> to rejoice

REJOICE : <miþfaginōn> to rejoice with

RELATE : <spillōn> to tell, relate

RELATIVE : <ei> that, so that; whether; (relative particle)

REMAIN : <aflifnan> to remain

REMOVE : <miþsatjan> to move, to remove

REPLY : <wiþra> against, over against; by, near; to, in reply to, in return for; on account of, for

REPROVE : <gasakan> to rebuke, to reprove

RESTORE : <gabōtjan> to make useful, to restore

RETURN : <gawandjan> to bring back, return

RETURN : <wiþra> against, over against; by, near; to, in reply to, in return for; on account of, for

REWARD : <láun> reward, wage

REWARD : <mizdō> reward

REWARD : <usgiban> to reward, to give out

RIGHT : <taíhswa> right; (fem. subst.) right hand, right side

RISE : <urrinnan> to rise, come from, go forth

RISE : <usstandan> to stand up, rise
ROAD : <wigs> way, road, journey
ROLL : <afwalwjan> to roll away
ROOM : <hēþjō> room, chamber
ROOM : <rūms> room
ROOT : <waúrts> root
RULE : <raginōn> to rule
SABBATH : <afarsabbatus> day after the Sabbath, Sunday
SABBATH : <sabbatus> Sabbath
SABBATH : <sabbatō> Sabbath
SABELLIUS : <sabaíllius> Sabellius
SALOME : <Salōmē> Salome
SAME : <sama> same
SATISFIED : <*sads> satisfied
SATISFY : <fullafahjan> to satisfy, to serve
SAVE : <alja> than, except, unless, save; except
SAVE : <nasjan> to save
SAY : <qiþan> to say, speak
SCORCH : <ufbrinnan> to scorch
SCRIBE : <bōkareis> scribe
SEA : <marei> sea, lake
SEASON : <mēl> time, season
SECOND : <anþar> other, another; second
SECRET : <fulhsni> hidden thing, secret
SECRET : <rūna> mystery, secret
SEE : <gasaíhuan> to see
SEE : <gáumjan> to observe, perceive, see
SEE : <saíhuan> to see
SEED : <fráiw> seed
SEEK : <sōkjan> to seek, ask
SEEM : <þugkjan> to seem
SEEM : <þungkjan> to seem
SEIZE : <dissitan> to seize upon
SELF : <silba> self

SERVE : <fullafahjan> to satisfy, to serve
SET : <gasatjan> to set, to place
SEVEN : <sibun> seven
SHARE : <dáils> share, portion
SHE : <is> he, she, it
SHINE : <biskeinan> to shine around
SHINE : <glitmunjan> to glitter, to shine
SHIP : <skip> ship
SHOW : <atáugjan> to show, to appear
SHUT : <galūkan> to shut, to close
SICK : <siuks> sick
SIDE : <hleiduma> left; (fem. subst.) left hand, left side
SIDE : <taíhswa> right; (fem. subst.) right hand, right side
SIGN : <táikns> sign, wonder
SIMON : <Seimōn> Simon
SIN : <frawaúrhts> sin
SIN : <missadēþs> misdeed, sin
SINCE : <fram> from, by, since, on account of
SINCE : <untē> for, because, since, until
SIT : <anakumbjan> to recline, to sit down
SIT : <gasitan> to sit
SIT : <sitan> to sit
SIX : <saíhs> six
SIXTY : <saíhs tigjus> sixty
SIZE : <wahstus> size, stature
SNOW : <snáiws> snow
SO : <ei> that, so that; whether; (relative particle)
SO : <swa> so, thus, as
SO : <swaswē> as, just as; so as; so as to, so that
SO : <swē> like, as, just as; so that; about
SO : <þei> that, so that; as
SOME : <sums> some, one
SOME : <áins> one, some
SON : <magus> boy, son

SON : <sunus> son
SOON : <biþē> while, when, after that, as soon as; then, thereupon
SOON : <suns> at once, soon
SOON : <áir> soon, early
SOW : <saian> to sow
SPEAK : <qiþan> to say, speak
SPEAK : <rōdjan> to speak
SPICES : <aromata> (pl.) spices
SPIRIT : <ahmins> spirit, the Spirit
SPIRIT : <unhulþō> unclean spirit, evil spirit
SPLENDOR : <wulþus> splendor, glory
SPRING : <ufarsteigan> to spring up, to mount up
SQUARE : <*plapja> street, square
STAND : <afstandan> to stand off, to depart
STAND : <standan> to stand
STAND : <usstandan> to stand up, rise
STATURE : <wahstus> size, stature
STAY : <gastandan> to stay
STAY : <þaírhwakan> to stay awake
STILL : <akei> but, yet, still, nevertheless
STILL : <þanaseiþs> further, still
STONE : <stáins> stone
STONY : <stáinahs> stony
STREET : <*plapja> street, square
STREET : <garuns> street
STRIFE : <háifsts> fight, strife
STRONGLY : <abraba> strongly, excessively, very, very much
SUCH : <swaleiks> such
SUDDENLY : <anaks> at once, suddenly
SUFFER : <winnan> to suffer
SUN : <sunnō> sun
SUNDAY : <afarsabbatus> day after the Sabbath, Sunday
SUPPOSE : <hugjan> to think, to suppose
SYNAGOGUE : <gaqumþs> assembly, synagogue

SYRIA : <Swria> Syria

SYRIAN : <Saúr> Syrian

TABERNACLE : <*hlija> tent, tabernacle

TAKE : <andniman> to receive, to take

TAKE : <atsaíhuan> to observe, to take heed

TAKE : <ganiman> to take to oneself, to take with oneself

TAKE : <niman> to take, receive

TAXATION : <gilstramēleins> taxation, taxing

TAXING : <gilstramēleins> taxation, taxing

TEACH : <láisjan> to teach

TEACHER : <láisareis> teacher, master

TEACHER : <rabbei> rabbi, master, teacher

TEACHING : <láiseins> doctrine, teaching

TELL : <gateihan> to tell

TELL : <spillōn> to tell, relate

TEMPLE : <alhs> temple

TEMPT : <fráisan> to tempt

TEMPTATION : <fráistubni> temptation

TENT : <*hlija> tent, tabernacle

TERRIFY : <usagjan> to frighten, to terrify

TESTIFY : <weitwōdjan> to bear witness, to testify

THAN : <alja> than, except, unless, save; except

THANKS : <awiliudōn> to give thanks

THAT : <biþē> while, when, after that, as soon as; then, thereupon

THAT : <duþē> therefore, because, besides, on that account

THAT : <ei> that, so that; whether; (relative particle)

THAT : <ibái> lest, that not

THAT : <jáins> that

THAT : <sa, so, þata> this, that

THAT : <swaswē> as, just as; so as; so as to, so that

THAT : <swē> like, as, just as; so that; about

THAT : <þan> when, as (long as); then, at that time; but, and, however

THAT : <þata> this, that

THAT : <þatei> that, because, if

THAT : <þei> that, so that; as

THAT : <þáu> then, in that case

THE : <þata> the

THEN : <biþē> while, when, after that, as soon as; then, thereupon

THEN : <þan> then, when

THEN : <þan> when, as (long as); then, at that time; but, and, however

THEN : <þáu> then, in that case

THENCE : <þaþrō> thence

THENCE : <þaþrōh> afterwards, thence

THERE : <jáinar> yonder, there

THERE : <þar> there

THERE : <þaruh> therefore, but, and; there; now

THEREFORE : <-uh> but, and, now, therefore

THEREFORE : <duþē> therefore, because, besides, on that account

THEREFORE : <nu> now, therefore

THEREFORE : <þaruh> therefore, but, and; there; now

THEREUPON : <biþē> while, when, after that, as soon as; then, thereupon

THINE : <þeins> thy, thine, your, yours

THING : <barniskei> childish thing

THING : <fulhsni> hidden thing, secret

THING : <waíhts> thing

THINK : <hugjan> to think, to suppose

THINK : <mitōn> to think, consider

THIRTY : <þreis tigjus> thirty

THIS : <*his> this

THIS : <sa, so, þata> this, that

THIS : <þata> this, that

THORN : <þaúrnus> thorn

THOU : <þu> thou, you

THOUGH : <þáuhjabái> even though

THOUSAND : <þūsundi> thousand

THREE : <*þreis> three

THRIVE : <þeihan> to thrive, to prosper

THROUGH : <miþ> with, among, together with, through, by, near

THROUGH : <þaírh> through; by, by means of; on account of
THROW : <waírpan> to throw, to cast
THUS : <swa> so, thus, as
THY : <þeins> thy, thine, your, yours
TIBERIANS : <*Tibaíriadeis> Tiberians
TIME : <garēhsns> time, determination, design, plan
TIME : <mēl> time, season
TIME : <áiws> time, lifetime, age, eternity
TIME : <þan> when, as (long as); then, at that time; but, and, however
TIME : <ƕan> at any time
TO : <wisan> to be
TOGETHER : <miþ> with, among, together with, through, by, near
TOMB : <hláiw> grave, tomb
TONGUE : <razda> tongue, language
TOWARDS : <du> to, towards; against; in
TOWARDS : <in> into, towards; on account of; in, among, by
TOWN : <baúrgs> city, town
TRANSFIGURE : <inmáidjan> to transfigure
TRANSMIT : <anafilhan> to transmit, to hand down
TRAVEL : <galeiþan> to go, travel
TREMBLING : <reirō> trembling
TRULY : <amēn> amen, truly
TRUTH : <sunja> truth
TWELVE : <twalibwintrus> twelve years old
TWELVE : <twalif> twelve
TWO : <twa> two
TWO : <twái> two
UNCLEAN : <unhulþō> unclean spirit, evil spirit
UNDERSTAND : <fraþjan> to understand
UNDERSTANDING : <frōdei> wisdom, understanding
UNLESS : <alja> than, except, unless, save; except
UNLESS : <nibái (niba)> unless, except
UNSEEMLY : <áiwiskōn> to act unseemly
UNTIL : <und> up to, until, for

UNTIL : <untē> for, because, since, until

UP : <ufarsteigan> to spring up, to mount up

UP : <ufblēsan> to puff up

UP : <ufhaban> to hold up, to bear up

UP : <und> up to, until, for

UP : <ushafjan> to lift up

UP : <usstandan> to stand up, rise

UPON : <ana> in, on, upon, at, over; to, into; against

UPON : <dissitan> to seize upon

UPON : <insaíhuan> to look upon, regard

UPON : <ufarō> above, upon, over

USE : <filuwaúrdjan> to use many words, to be wordy

USEFUL : <gabōtjan> to make useful, to restore

VANISH : <gataúrnan> to vanish, to be destroyed

VERY : <abraba> strongly, excessively, very, very much

VOICE : <stibna> voice

WAGE : <láun> reward, wage

WANT : <þaúrban> to need, to be in want

WASTELAND : <áuþida> desert, wasteland

WATCH : <wahtwō> watch

WATCH : <witan> to keep watch, observe

WAY : <wigs> way, road, journey

WAY : <huáiwa> how, in what way

WEAK : <skula> owing, in debt, guilty; (weak subst.) debtor

WEEP : <grētan> to weep

WHAT : <huas> who, what

WHAT : <huáiwa> how, in what way

WHEN : <biþē> while, when, after that, as soon as; then, thereupon

WHEN : <miþþanei> while, during, when

WHEN : <þan> then, when

WHEN : <þan> when, as (long as); then, at that time; but, and, however

WHENCE : <huaþrō> whence, where

WHERE : <huaþrō> whence, where

WHETHER : <ei> that, so that; whether; (relative particle)

WHETHER : <jaþþē> and if, whether
WHICH : <saei> who, he who, which
WHILE : <biþē> while, when, after that, as soon as; then, thereupon
WHILE : <miþþanei> while, during, when
WHITE : <ƕeits> white
WHITEN : <gaƕeitjan> to whiten
WHITENS : <wullareis> one who whitens wool, fuller
WHO : <saei> who, he who, which
WHO : <wullareis> one who whitens wool, fuller
WHO : <ƕas> who, what
WHOEVER : <þisƕazuh> whoever, whosoever
WHOSOEVER : <þisƕazuh> whoever, whosoever
WHY : <ƕa> why
WIFE : <qeins> wife
WILL : <wilja> will
WILL : <wiljan> to will, wish
WISDOM : <frōdei> wisdom, understanding
WISH : <wiljan> to will, wish
WITHERED : <gaþaúrsnan> to be withered
WITHOUT : <ūta> out, without
WITNESS : <weitwōdjan> to bear witness, to testify
WONDER : <sildaleikjan> to wonder, to marvel
WONDER : <táikns> sign, wonder
WOOL : <wullareis> one who whitens wool, fuller
WORD : <-u> (interrogative particle, attached enclitically to first word of its clause)
WORD : <waúrd> word
WORDINESS : <filuwaúrdei> wordiness
WORDS : <filuwaúrdjan> to use many words, to be wordy
WORDY : <filuwaúrdjan> to use many words, to be wordy
WORK : <waúrkjan> to work, to make
WORLD : <manasēþs> mankind, the world
WORLD : <midjungards> earth, world
WORSHIP : <inweitan> to worship
WRAP : <biwindan> to wrap

WRAP : <biwáibjan> to clothe, to wrap
WRITE : <gamēljan> to write, enroll
YEAR : <jēr> year
YEARS : <twalibwintrus> twelve years old
YET : <akei> but, yet, still, nevertheless
YIELD : <giban> to give, yield
YONDER : <jáinar> yonder, there
YOU : <þu> thou, you
YOUNG : <juggaláuþs> young man
YOUNG : <niuklahs> young, childish
YOUR : <izwar> your, yours
YOUR : <þeins> thy, thine, your, yours
YOURS : <izwar> your, yours
YOURS : <þeins> thy, thine, your, yours